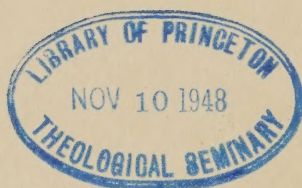


# CATHOLIC FAITH and MODERN THEOLOGIES

*The Theology of Emil Brunner*

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JOHN W. MORAN, S.J.



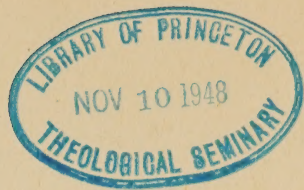
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CATHOLIC FAITH AND  
MODERN THEOLOGIES

THE THEOLOGY OF EMIL BRUNNER

✓  
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Abbreviations used in this work:

- M — *The Mediator*
- DI — *The Divine Imperative*
- GM — *God and Man*
- PR — *The Philosophy of Religion*

See Introduction, Footnote 2.

## INTRODUCTION

The names of Emil Brunner and Karl Barth are inextricably linked. The latter owes some of his fame in America to Adolph Hitler. Formerly the holder of a professorship at Bonn, he had to flee to Utrecht and later to Basle. The reason was that he had refused to take an unconditional oath of fealty to the Fuehrer. It was also charged that he was lukewarm in giving the Hitler salute in class, and that his remarks on concentration camps and the origin of the Reichstag fire did not follow the Nazi party line. From Basle, he directed a vigorous counter attack against the Hitlerian ideology. This synthesis of distorted doctrines, he maintained, was an anti-Christian religion as deadly as Islamism.<sup>1</sup>

However, Barth is famous in his own right. The publication of his *der Römerbrief* was a great stimulus to non-Catholic theology. It was a desperate effort to revive a form of Lutheranism or Calvinism, a vigorous attempt to combat Rationalism and Liberalism.

Less known but deserving of study, is Barth's former disciple, Emil Brunner. The word former should be stressed, for of late years, Brunner shows a certain amount of independence of views. I would say that from the Catholic standpoint, his doctrines are not quite so extreme. Dr. Brunner came to Princeton Theological Seminary in 1938 as guest professor of Systematic Theology. It was at Zurich, however, that he delivered most of his theological lectures.

Dr. Brunner has written many works which have had a wide circulation. Four of these I propose to discuss.<sup>2</sup> The tenets of

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<sup>1</sup>Adolph Keller in *Christendom* IV (1939) pp. 382-384 ff.

<sup>2</sup>Dr. Brunner's works selected for this study are: *The Mediator*, trans. Olive Wyon (New York, 1934); *God and Man*, trans. David Cairns (London, 1936); *The Philosophy of Religion*, trans. A. D. J. Farrer and B. L. Woolf (New York, 1937); and *The Divine Imperative*, trans. Olive Wyon (New York, 1937). Dr. Brunner expressed appreciation to Miss Wyon for her splendid translation of *Der Mittler*. He also approved of her title, *The Divine Imperative*. His work was called *Das Gebot und die Ordnungen*. The translation of *God and Man* has been carefully checked by Rev. G. S. Hendry. Dr. Brunner offered helpful criticisms of *The Philosophy of Re-*

the author will be set forth by copious quotations from his works. The Catholic doctrine on these several questions will then be given.

The subject of our study is orthodox on many points. He believes in the Trinity;<sup>3</sup> he affirms the existence of Adam and Eve, who brought original sin into the world.<sup>4</sup> He adheres to the doctrine of the Beatific Vision,<sup>5</sup> and of the resurrection of the body.<sup>6</sup> Of the divinity of Christ he is a staunch defender.<sup>7</sup>

From the fact that all of Professor Brunner's works have been translated into English, one can deduce that they are considered at least thought-provoking. The reception given to his views in English Protestant circles, however, was mixed. He has enthusiastic defenders. According to David Cairns "although Barth and Brunner have thus parted company on a very important issue—it is to be feared finally—the theology they represent together with Thurneyson, Gogarten, and others is still easily the most noteworthy influence in the theological world today".<sup>8</sup> "Behind this theology", he writes, "there lies a religious discovery or re-discovery, of the sovereignty of God, the chief tenet of Calvinism".<sup>9</sup> "Barth's prophetic and emphatic nature, and Brunner's clear and passionate reasoning brought them more into prominence. . . . Brunner's style of lecturing is clear and emphatic."<sup>10</sup>

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ligion. His title was *Religions-philosophie evangelischer Theologie*. Therefore, these English works can be said to mirror faithfully Dr. Brunner's thought. These books will be referred to as M, G M, P R and D I. There are also American editions of M and D I (Westminster Press).

<sup>3</sup>M p. 275.

<sup>4</sup>His views on original sin will be the subject of special treatment.

<sup>5</sup>M p. 533.

<sup>6</sup>"The real hope of the Christian life is not a life after death, but of the removal of death from life, of the resurrection of the dead." M p. 570. The Christian faith . . . knows not merely of a progress within history, but of the coming kingdom of eternity, of the resurrection from the dead" *ibid.*, p. 614.

<sup>7</sup>But, as will be seen, his views on this subject rest on a very insecure foundation.

<sup>8</sup>David Cairns in the Introduction G M p. 32.

<sup>9</sup>*Ibid.*, p. 33.

<sup>10</sup>*Ibid.*, p. 35.



"The 'Theology of the Crisis'<sup>11</sup> has affected theological thought profoundly during the last fifteen years, and has gone far to correct the liberalism that threatened to reduce Christianity to a mere humanism."<sup>12</sup> In his Foreword to *The Mediator* J. K. Mozley asserts "the most arresting and influential doctrinal movement in Continental Protestantism is that which takes its name from Karl Barth; and British students of theology are no longer likely to imagine that every theologian of first rank in Europe outside the Catholic Church will most probably have given up the doctrine of the Trinity, the Incarnation, and the Atonement. Any such idea will seem truly extravagant to a reader of the English translation of Dr. Emil Brunner's book, *Der Mittler*."<sup>13</sup> To this encomium we may add the words of Prof. Mackintosh. "I should find it hard to name any recent major work in its field which is comparable with *The Mediator* in direct relevance and power."<sup>14</sup>

As for American non-Catholic estimates of Dr. Brunner's place in theology, they range from mild approval to down-right condemnation. Thus John McCreary writes, "This (Dr. Brunner's course at Princeton) began his active mediation between Continental and American theological thinking, and as this developed, his divergence from Karl Barth became more evident. . . . Brunner has found more receptive attitudes for his position than Barth has. Of equal importance, Brunner's classroom (and public)

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<sup>11</sup>The popular name for the School of Barth and Brunner. The reason is thus expressed by Olive Wyon. "The question of God—in the form of decision—is the question of Christ. Religion, an incipient 'awareness' of the Divine, exists indeed in every part of the world, but there is only one 'place' at which God challenges man to decision, because He Himself confronts man: Jesus Christ. . . . Whenever she (the Church) forgets this, and forgets it to such an extent that instead of summoning him to decision (through this Name) she simply argues about Him, then she has ceased to be the Church." M p. 13. Or to quote Dr. Brunner directly, "uniqueness (*das einmalige*), faith in the Mediator, constitutes the only serious decision." M p. 614.

<sup>12</sup>A. J. D. Farrer and Bertram Lee Woolf in the Foreword to P. R. p. VII.

<sup>13</sup>J. K. Mozley in his Foreword to *The Mediator*, p. 9.

<sup>14</sup>H. R. Mackintosh in his Foreword to *The Mediator*, p. 10.

utterances and writings have brought about a strong affinity between Brunner's position and American and British theological thinking."<sup>15</sup>

However, severe disapproval is voiced both in the Protestant Conservative and Liberal Camps. Thus Archer E. Anderon makes the following charges against *The Mediator*: 1) it has no clear knowledge of what constitutes Scripture, 2) the statement that man cannot know God without special revelation is against Romans 1, 3) the author does not hold a real resurrection, nor 4) the Virgin Birth.<sup>16</sup> The opinion of another orthodox Presbyterian may be judged from the title of his book, *The New Modernism*.<sup>17</sup>

Rationalistic criticism is expressed by E. S. Brightman. Crisis theology is "an irrationalism . . . unintentionally sister under the skin to the revolt against reason that was expressed politically in *Mein Kampf* and in the Communistic denial of freedom of the press."<sup>18</sup>

American Protestantism, nevertheless, is still keenly interested in this recent theological school. It still inspires criticism. Thus Edouard Burnier writes in *Theology Today*:<sup>19</sup>

the attention of theologians both abroad and in Switzerland has been still more keenly and more permanently stirred by the masterly work of Emil Brunner and Karl Barth. . . . During the war Emil Brunner has gone on writing a considerable number of theological works. . . . Once more, Emil Brunner has suc-

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<sup>15</sup>John McCreary in *Christendom* XII (1947) pp. 179, 186 f. Professor McCreary is not entirely sympathetic to the views of Dr. Brunner, cf. p. 187.

"There is hardly a problem in the bewildering complexity of life today which he has not treated at some time from the point of view of the Christian Message." W. J. Wolf in *Anglican Theological Review* 30 (1948) p. 134.

<sup>16</sup>Archer E. Anderon in *Bibliotheca Sacra* 92 (1935) pp. 354-363. We are pleased, but not surprised, to read such a criticism in this scholarly Calvinistic journal.

<sup>17</sup>Cornelius Van Til, *The New Modernism*, Philadelphia, 1946.

<sup>18</sup>E. S. Brightman in *The Journal of Bible and Religion* 14 (1946) p. 129. There is much truth in this criticism. Dr. Brunner distrusts human reason, as will be shown later.

<sup>19</sup>4 (1947) pp. 64-68.

ceeded in making theologians and non-theologians think *together* about a problem which is common to them both: the problem of *faith* (italics by the author). . . . We do not know any apologetic work at the present time which can be compared to it, nor any language in which it does not deserve to be translated.<sup>20</sup>

Dr. Burnier remarks concerning a more recent work of the Crisis theologian:<sup>21</sup>

the work . . . has reached very wide non-theological sources. . . . The professor of Zurich is still devoting assiduous attention to problems which are definitely dogmatic. This is proved by the fact that he intends very shortly to give us a 'Dogmatic' which will be a summary of thirty years reflection and instruction for the use of a wide circle of readers.

The following pages have as their scope the discussion of the theological views merely of Dr. Brunner. No work in English, written from the Catholic standpoint, has yet appeared on this subject.<sup>22</sup> The author, however, has discussed several phases of this question in *Thought* and *The American Ecclesiastical Review*.

<sup>20</sup>The Professor is referring here to Dr. Brunner's work *Revelation and Reason*. On this work see chapter 16, note 71.

<sup>21</sup>*Gerechtigkeit*, Zurich 1943. This book has an English translation, *Justice and Social Order*, New York, 1945.

<sup>22</sup>The need of a book of this kind has been brought out by James Collins in *Thought* 21 (1946), p. 565. This does not mean that the Crisis theologians have been entirely neglected in Catholic circles. H. Francis Davis writes, "The present century has seen a new and determined return to Luther, which condemns all previous Lutheran theology for concerning itself with man and the words and works of man, instead of God, and in many respects, in going back to Luther it has drawn nearer to Catholic orthodoxy. It seems to have received its original impetus from the revived study of the nineteenth-century Danish revolutionary theologian, Kierkegaard. The chief representatives of the new movement today are Dr. Barth and Dr. Brunner. . . . Time alone will tell with what success the new Lutheranism can at one and the same time despise the help of philosophy, retain the support of men, and remain true to the pure unchanging word." *The Clergy Review*, 28 (1947) p. 152.





PART I  
DR. BRUNNER'S VIEWS





## CHAPTER 1.

### KNOWLEDGE OF THE EXISTENCE OF GOD

This knowledge can come only from supernatural revelation. "The Christian knows that his knowledge of God is based simply and solely upon the divine revelation, upon the Divine Word, which is a Fact, Jesus Christ."<sup>1</sup> "Through God alone can God be known. The knowledge of God comes only through revelation."<sup>2</sup> "Apart from the coming of God in revelation man cannot know God."<sup>3</sup>

But what of the human reason? It cannot know the true God, that is the personal God.<sup>4</sup> "Only the God who reveals himself in his Word, the God of the Bible, is a personal God, while every philosophical idea of God is necessarily impersonal, however theistically it may deck itself out."<sup>5</sup> "A philosophically reasoned faith in a *personal* (italics his) God is a contradiction in terms, however hard thinkers may have labored to square this circle."<sup>6</sup> "The personal God, who is the ground of all truth, cannot be known as personal by means of idea, but only by personal concrete revelation."<sup>7</sup>

God not only as personal, but as creator, is beyond the scope of human reason. "In so far as God is Creator and Lord of the world—the Creator who made it out of nothing—it is impossible to know Him through the world itself."<sup>8</sup> "The God who is known from the world is precisely not the Creator."<sup>9</sup> "The God attained by a metaphysic is never the Almighty but only a very powerful being, never the Creator but only a demiurge."<sup>10</sup> "We

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<sup>1</sup>D I p. 61.

<sup>2</sup>M. p. 201.

<sup>3</sup>*Ibid.*, p. 296. Dr. Brunner slightly modified this stand later.

<sup>4</sup>By a personal God, Brunner means that God possesses intelligence and free will. He teaches the doctrine of the Trinity. M. p. 275.

<sup>5</sup>G M. p. 67.

<sup>6</sup>*Ibid.*, p. 48.

<sup>7</sup>P R p. 16.

<sup>8</sup>M. p. 269.

<sup>9</sup>G M. p. 60.

<sup>10</sup>P R p. 65.

do not know the Creator through the world, but through revelation; this thesis is right, and is good Protestant theology."<sup>11</sup>

Why can we not demonstrate the existence of God? "For the very reason that it (the human intellect) is of divine origin, it is not itself God and therefore cannot conceive God."<sup>12</sup> The human intellect has been denatured by original sin. "Reason which was created to be a mirror of God is spoilt and split."<sup>13</sup> Nor can we deduce the existence of God from the voice of conscience, arguing from a law to the existence of a Lawgiver. "The sinister thing about conscience is precisely this, that primarily it has nothing to do with God at all."<sup>14</sup> "As conscience it does not speak of God, but it is the flaming sword which drives us away from the presence of God."<sup>15</sup> This also can be blamed upon original sin. "Conscience does not face sin as though it were that part of man which has remained sound, but it is itself involved in sin."<sup>16</sup>

The *Mediator* contains views which from the standpoint of some circles of Orthodox Protestantism are rather extreme, and the work was not kindly received in America by Fundamentalist Protestant theologians. Thus Archer E. Anderson charged that the statement that man cannot know God without special revelation is against Rom. 1.<sup>17</sup>

In his later works, Professor Brunner shows an advance in

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<sup>11</sup>D I p. 615. Here Brunner finds himself in agreement with theologians who otherwise differ from him radically. Kirsopp Lake maintains, "That matter had a beginning and that this beginning was due to a preexistent being who had no beginning is the opinion of certain early theologians and the foundation of orthodox thought; but it cannot be proved and is perhaps not even probable" *Paul His Heritage and Legacy*, New York, 1934, p. 74. And the Archbishop of York writes, "it seems to me quite inconceivable that any such entirely coercive argument for the being and character of God should be produced" William Temple, *Christianity in Thought and Practice*, New York, 1936, p. 37.

<sup>12</sup>M. p. 42.

<sup>13</sup>P R p. 97.

<sup>14</sup>D I p. 156.

<sup>15</sup>*Ibid.*, p. 157.

<sup>16</sup>*Ibid.*

<sup>17</sup>*Bibliotheca Sacra* XCII (1935) p. 357.

thought. He begins to have a respect for reason and admits that it may be of some value in obtaining a slight, if incorrect knowledge of God. Here he definitely parts company with Barth.

He (God) wills that men should use reason, His most precious gift of creation, His highest work of creation. . . .<sup>18</sup> It seems to have escaped Barth's notice that neither Luther nor Calvin has denied the existence of a *revelatio generalis*, and consequently of a natural knowledge of God; that both of them made a distinction between the Word of God in which man is created, and of which even after the Fall he knows something. . . .<sup>19</sup> They (the Reformers) did not deny a certain knowledge of God could be derived from nature. None the less they laid all the emphasis on the wholly uncertain and insufficient character of any knowledge that was independent of revelation.<sup>20</sup>

*Rom. 1, 18 ff.* It is just as wrong to deny that Paul recognizes a natural pagan knowledge of God, as it is to equate this knowledge as continuous, with the real knowledge of God, possessed by faith.

*Romans 1, 19* never provides a basis . . . for a positive *theologia naturalis*; for the God whom man discovers for himself in nature—apart from Christ—is *an idol* (italics mine). . . . From the point of God the Creator, it may indeed be possible to know God in his creation, but it is not possible to know Him from the point of man, who is a sinner.<sup>21</sup>

The *γνωστέον τοῦ θεοῦ* is no longer visible to man, as he now lives in a state of severance from God.<sup>22</sup>

Paul (*Rom. 2, 14 ff.*) admits that the heathen have a knowledge of divine law—in spite of the fact that they do not rightly know the Lawgiver.<sup>23</sup>

Brunner is acquainted with the cosmological and teleological arguments for the existence of God.

There are two concepts which have proved themselves most

<sup>18</sup>D I p. 249.

<sup>19</sup>G M p. 116.

<sup>20</sup>P R p. 66.

<sup>21</sup>D I p. 599.

<sup>22</sup>G M p. 173.

<sup>23</sup>D I p. 618.



serviceable in the history of thought for this undertaking, the concept of causality and that of analogy. If every single finite existence has a cause, why should not the finite as a whole also have a cause? Especially the perception of immanent purposiveness seems actually to force us to such a conclusion, since nothing finite can fully account for purposiveness. The concept of analogy is just as important. Reality appears as a graded structure of realms of being, which is not concluded in the finite, and therefore demands its ideal completion in the construction of an existence in which that may be present in its perfection, which appears as still imperfect even in the highest stage empirically known.<sup>24</sup>

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<sup>24</sup>G M. p. 41 f.

## CHAPTER 2.

### ORIGINAL SIN

Brunner has a very low idea of man in his present state.

Our whole actual life is tainted with sin.<sup>1</sup> The Bible says to us . . . the innermost kernel of your heart is impure, sinful. . . . Evil dwells in the personal will itself, and poisons every act of will.<sup>2</sup> The sin of each individual is not merely the sin of each individual, but has its roots in a region beyond the individual consciousness, so that we are unable to comprehend empirically the product of sin except as sin has become human nature.<sup>3</sup> A man who has not yet perceived that evil is entwined with the very roots of his personality is a superficial person.<sup>4</sup> Sin is indeed not only actual in the will, it is also potential, materialized, it has become nature, it is interwoven with the life of nature.<sup>5</sup>

Therefore all our acts, even those that seem good, or which constitute what would appear to be a step upward or forward, are sins.

No action is free from sin; sin cleaves to every farthing that we spend—yes, even if we give it to the Church or to Missions—to every pen with which we write—even though we may be using the pen to write a sermon that is most acceptable to God.<sup>6</sup> A sinner is . . . a human being who sins whatever he is doing.<sup>7</sup> It becomes manifest<sup>8</sup> that the attempt to attain God by our own efforts . . . is the root of sin.<sup>9</sup> Just as there are

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<sup>1</sup>D I p. 201.

<sup>2</sup>G M p. 77.

<sup>3</sup>*Ibid.*, p. 177.

<sup>4</sup>M p. 141.

<sup>5</sup>*Ibid.*, p. 553.

<sup>6</sup>D I p. 244.

<sup>7</sup>M. p. 142.

<sup>8</sup>After accepting justification from faith alone. This topic will be discussed later.

<sup>9</sup>D I p. 76. This is likewise the opinion of Karl Barth. "I have no alternative but to follow the desire which is above all other desires—the longing for the recovery of the lost immediacy of my life in God. And when I follow it, all my desires are thereby turned into sin, and this last desire supremely so. . . . So deeply does it (sin) penetrate every human capacity that the attempt to elude it by taking up with religion entangles us more

only sinful beings, there is only sinful marriage, that is, marriage that is at the same time adultery.<sup>10</sup> We are all adulterers, some within legitimate marriage and others outside it.<sup>11</sup>

Original sin affects both our intellect and our will. On the subject of the intellect, Brunner is not consistent. "Reason", he says, "which was created to be a mirror of God is spoilt and split."<sup>12</sup> On the other hand, he avers that "He (God) wills that men should use reason, His most precious gift of creation, His highest work of creation."<sup>13</sup> But of one point the former Princeton professor is sure, we cannot have knowledge of God on the natural plane. His views on this subject have been given in the preceding chapter.

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surely in its guilt and plunges us into the destiny of death." Karl Barth, *The Epistle to the Romans*, trans. Edwin Hoskyns, Oxford, 1933, p. 256.

<sup>10</sup>D I p. 350.

<sup>11</sup>*Ibid.*, p. 353.

<sup>12</sup>P R, p. 97.

<sup>13</sup>D I p. 249.

## CHAPTER 3.

### FREEDOM OF THE WILL

The second consequence of original sin, Dr. Brunner claims, is that the will is no longer free.

We live under the illusion that we are self-determined and free.<sup>1</sup>

Apart from faith, even in the most serious exercise of our moral consciousness, we see ourselves in the artificial illumination of autonomy as free beings who can do the good because they ought.<sup>2</sup>

Just because sin changes the essential being of man, freedom in the original sense is lost through it. The sinner is a man who is no longer able not to sin.<sup>3</sup>

Sin is at the same time lack of freedom for good.<sup>4</sup>

Sin has poisoned the very nature of the will.<sup>5</sup>

Christian anthropology regards man as not only responsible but also as guilty, that is, as a being who has perverted his nature by misusing his freedom, and thus has *lost* (italics his) his freedom.<sup>6</sup>

However, we find many passages upholding self-determination.

His (man's) obedience is not blind and forced, but free; it is based upon the grateful knowledge of what God is to us, what He wills for us, and what He does for us.<sup>7</sup>

The fact that God has created man as a person, as a self, means that He has created him in such a way that he must determine to be that for which he was designed. This constitutes his freedom; this liberty of self-determination forms the very essence of self-hood, and *is* (italics his) personal existence itself. . . . But God has created man in such a way that only when he determines himself in accordance with his destiny does

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<sup>1</sup>M p. 348.

<sup>2</sup>P R p. 77. The meaning is this. Faith tells us that we are not free. Reason assures us that we are. Reason is in error.

<sup>3</sup>G M p. 157.

<sup>4</sup>D I p. 90.

<sup>5</sup>M p. 518.

<sup>6</sup>DI p. 153.

<sup>7</sup>*Ibid.*, p. 54.



he become that for which he was created. Only then is he really free.<sup>8</sup>

This existing order of means and ends does not exclude but includes the possibility of free choice and the devising of ends.<sup>9</sup>

The act of the will alone is free, and therefore in the full sense responsible.<sup>10</sup>

The author considers Luther too extreme in his views on this subject. After stating that "Kant completely overlooked—without understanding—Paul's and Luther's theory of the 'enslaved will'," Brunner writes, "on the other hand, it must be admitted that Luther in his fight for this truth often ended in denying formal freedom and fell into a false determinism."<sup>11</sup>

Dr. Brunner confuses moral and physical freedom.<sup>12</sup> "For the good that I do, because I ought, is for that reason not freely done, and therefore not really good."<sup>13</sup> "Willing obedience is never the fruit of a sense of 'ought', but only of love."<sup>14</sup>

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<sup>8</sup>*Ibid.*, p. 170.

<sup>9</sup>*Ibid.*, p. 245.

<sup>10</sup>*Ibid.*, p. 261.

<sup>11</sup>*Ibid.*, p. 590.

<sup>12</sup>Physical freedom is possessed by a faculty which after everything is in readiness to perform an act, can perform it, not perform it, or perform some other act. Moral necessity arises from law, in this case, God's law. God commands certain acts. As creatures of God, we have an obligation to obey. We are not morally free. But we have the power to refuse obedience.

<sup>13</sup>G M p. 79.

<sup>14</sup>D I p. 74. Similar arguments are given by other non-Catholic theologians. "We shall agree that if an act is done for the sake of resultant pleasure or profit of the agent, so that apart from the pleasure or profit it would not be done, it is not a truly moral act." William Temple, *Nature Man and God*, London, 1934, p. 459.

## CHAPTER 4.

### JUSTIFICATION BY FAITH ALONE

In this matter, Doctor Brunner follows Luther.

The triumph of the Gospel means justification by faith alone.<sup>1</sup> The characteristic element of a genuine Christian ethic is that it does not start from the idea of duty at all, but from that of Divine grace; this point is constantly emphasized, and is, indeed, made quite explicit in the doctrine of justification by faith.<sup>2</sup>

What is this faith? "The subjective side of this new being, in which we know ourselves to be set into being-with-God is faith."<sup>3</sup> Faith is confidence that we are saved by the application of the merits of Christ to us, though we remain essentially sinners.<sup>4</sup>

Now if the theologian of the Crisis School holds justification by faith alone, we should expect that he would deny all value to any other dispositions. And he does.

But with this faith in justification even religion comes to an end, because man knows that even his piety, his religiosity, everything which as a devout man he actually is, does, or has, all come under the judgment of God. He no longer expects salvation from them. . . . Rather he expects *it in spite of them*.<sup>5</sup> (*italics mine*).

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<sup>1</sup>D I, p. 64. This is orthodox Lutheran and Calvinistic doctrine. "Salvation according to Paul was dependent solely on faith." J. G. Machen, *The Origin of St. Paul's Religion*, New York, 1921, p. 284. "The Scriptures thus record that Abraham attained by faith unto righteousness and imply that he was justified by faith since he was not justified by works." Lewis Sperry Chafer in *Bibliotheca Sacra*, XCII (1936), p. 138. "Protestantism follows St. Paul in representing the Christian as freed from the law and removed from all questions of merit, being justified by faith alone." Robert S. Franks, *The Atonement*, London, 1934, p. 89.

<sup>2</sup>D I p. 309.

<sup>3</sup>G M p. 82. In *Theology Today* 4 (1947) Professor Brunner gives this definition, "in the New Testament, it need scarcely be mentioned, faith is identical with life in the love of God." (p. 322). "Faith is the simple acceptance of the offer contained in the message of the Cross." J. G. Machen, *op. cit.* p. 284. "It is not a theoretical assent but the acceptance of the paradoxical judgment of God which calls the sinner righteous while he is still a sinner." Paul Tillich in *Christendom* 7 (1942) p. 521

<sup>4</sup>See Chapter 2.

<sup>5</sup>P R p. 111 fol.

## CHAPTER 5.

### THE DIVINITY OF CHRIST

Jesus was from all eternity the Son of God and he became man.

The peculiar fact about Christianity . . . is this: it is absolutely concerned with an external historical fact. . . . All depends upon the fact that the Word did become flesh, and this means that the Eternal has entered into the sphere of external historical fact. . . .

Thus faith is passionately concerned with this actuality, in the most matter-of-fact sense of the word. Everything in the Christian faith depends on the certainty that this event (and we mean *event* (italics his) in the most matter-of-fact literal sense) actually happened.<sup>1</sup>

The God-Man is not only more than man, He is at the same time true man. His life is not only different from that of a character in history, but it is at the same time truly historical.<sup>2</sup>

Divinity is predicated of him in the strictest sense.

It is impossible to *become* the Son. He only can be the Son if he is the Son, and in the very nature of the case, in this sense, there *can* be only one Son. (italics his).<sup>3</sup>

No prophet has ever himself forgiven sinners, and when Jesus was asked by what authority He did these things He replied by deliberately working a miracle as a proof of his authority.<sup>4</sup>

The divinity of Christ is central in the system of St. Paul,<sup>5</sup> and is found in all the gospels.

The writers of the Synoptic Gospels do not give us a biography of the human Jesus any more than John. They also testify to the Jesus Christ who is the Son of God and the heavenly Lord. There is no evidence at all for a purely human conception of Jesus within the literature of the New Testament.<sup>6</sup>

Now all this is excellent doctrine, but it rests on a very insecure foundation. All will recall the touchstone of St. Paul,

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<sup>1</sup>M pp. 153 fol.

<sup>2</sup>D I p. 241.

<sup>3</sup>M p. 351.

<sup>4</sup>*Ibid.*, p. 423.

<sup>5</sup>"He (Christ) is also at the same time more than man, the Son of God." M p. 498. Dr. Brunner is orthodox on the question of the hypostatic union. Christ is both God and man.

<sup>6</sup>M pp. 183 fol.

"if Christ has not risen, vain then is our preaching, vain too is your faith."<sup>7</sup> And Dr. Brunner in the quotation cited above says that the whole edifice of Christianity rests on the fact of the Incarnation. But he says we cannot prove that Christ is the Son of God. "That Jesus was something besides the founder of a great religion, like Buddha, Zarathustra, or Mohammed, is no more capable of scientific demonstration than that He was the Son of God."<sup>8</sup>

That seems strange language from a believing Christian, but Professor Brunner goes even further. He maintains that we cannot be sure that Christ even existed.

Even the bare fact of the existence of Christ as an historical person is not assured. . . . It belongs to the nature of the Christian religion to have such a Christ, whose historical existence can be doubted by non-believers, and even denied by them,<sup>9</sup> without being able to offer any convincing proof of His historicity.<sup>10</sup>

As can be expected from the preceding citation, the subject of our study denies that the Resurrection can be proved as a fact.

Above all the historian lacks knowledge of the Resurrection, the knowledge of which was granted only to the Apostles, and to those who believed through their word.<sup>11</sup> Easter, the Resurrection of the Lord, is not an "historical event" which can be reported.<sup>12</sup> To speak of the Resurrection itself, as "one of the most sure historical facts in the history of the world" is just as senseless as the opinion that scientific knowledge can overthrow belief in the Resurrection.<sup>13</sup>

Christ's Resurrection we can know only from faith.

<sup>7</sup>I Cor. 15, 14.

<sup>8</sup>P R p. 130.

<sup>9</sup>As a matter of fact Rationalists and Liberals do not deny the existence of Christ, the man.

<sup>10</sup>M p. 187.

<sup>11</sup>*Ibid.*, p. 159.

<sup>12</sup>*Ibid.*, p. 575.

<sup>13</sup>*Ibid.*, p. 578. Just above the author states, "the belief in the Resurrection, the witness to the Resurrection in the first Christian Community, belongs to the best attested facts in the Gospel tradition." If it is a fact well attested by competent witnesses, why is it not an historical fact? One cannot escape the conclusion that the author is guilty of confused thinking. See again footnote 1.



Without the reality of the Resurrection—for which indeed it is impossible to find a place in any secular historical picture, since the recognition of its reality depends on faith, that is, the very opposite of secular history. . . .<sup>14</sup>

Let us try to obtain even more clearly Dr. Brunner's concept of faith.

Viewed from the standpoint of the "natural man", faith is foolhardy rashness, a leap in the dark.<sup>15</sup> Faith which can be proved is not faith.<sup>16</sup> An "historical event" can also be perceived like other historical events. It is thus never a matter of faith.<sup>17</sup>

Can we in the Gospels find facts on which to base our faith? Not in St. John at least. "John does not draw a picture of Christ which the historian would recognize—what does John care about historical knowledge"?<sup>18</sup>

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<sup>14</sup>This is modernistic in tone, though Dr. Brunner is not a modernist, but a firm believer in the divinity of Christ. Many of the views of the German theologian are identical with those of Modernists. His grounds for holding them, however, are different. He maintains that there is a two fold plane of knowledge, the natural one and that of faith. There is no contact between the two. Hence there can be no contradiction between them. Christ is divine, He rose from the dead; but on these points human reason has nothing to say. I *must* believe on the word of Christ or God.

A fundamental tenet of the Modernists is that the Christ of faith is not the same as the Christ of history. The former is Christ portrayed according to the religious needs of the faithful; the latter is Christ as he really was, human. However, I may subscribe to the ancient creeds, if I give them modern meanings. On Modernism see the article by A. Vermeersch in the *Catholic Encyclopedia*.

<sup>15</sup>P R p. 29.

<sup>16</sup>G M p. 153.

<sup>17</sup>M p. 391.

<sup>18</sup>*Ibid.*, p. 185. Here the author echoes the sentiments of Rationalist critics. "By the unanimous opinion of modern scholars, the Gospel of John is not in any sense an historical account of the Jesus who preached in the villages of Galilee, but a theological interpretation of his." George A. Barton, *Christ and Evolution*, Philadelphia, 1934, p. 61. "The Gospel of John is the latest of the four. It has enormous value for the history of the early Catholic Church, and the whole edifice of Catholic doctrine is based on it. But it has little value for any reconstruction of Jesus as he really was, or the teaching of Jesus as he really gave it." Kirsopp Lake, *Paul, His Heritage and Legacy*, New York, 1934, p. 39.

## CHAPTER 6.

### THE CHURCH

The true Church is invisible.✓

This growth remains hidden, like the Church itself, since the true Church, although it is an historical reality, is always hidden.<sup>1</sup>

For this very reason the Church of faith is invisible. . . .<sup>2</sup>

It is characteristic of the "invisible Church" that she is present within secular institutions as the "soul" in the body, just as she dwells within the body of the worshipping community as its "soul."<sup>3</sup>

The true Church is the invisible Church although, being a Church, she is never without a visible embodiment.<sup>4</sup>

Even the worshipping community does not know the boundaries of the true Church.<sup>5</sup>

The Church of faith extends far beyond the Church as a worshipping community; there are true members of the Church of faith who belong to no worshipping congregation, just as there are many members of the worshipping community who do not belong to the true Church.<sup>6</sup>

✓ The Church is the sum total of the believers.

Whoever acts as a believer, by that very fact acts as a member of the Church, united with the whole body of believers.<sup>7</sup>

The Church is the community of those who have been reconciled, justified, of those who believe.<sup>8</sup>

By the "Church" we mean the fellowship of those who believe in Christ.<sup>9</sup>

The Church, the *ἐκκλησία*, means the sum total of those called out by Christ, of the "elect."<sup>10</sup>

One enters the national Church by birth, but one enters the

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<sup>1</sup>M p. 616.

<sup>2</sup>D I p. 535.

<sup>3</sup>*Ibid.*

<sup>4</sup>P R p. 149.

<sup>5</sup>D I p. 537.

<sup>6</sup>*Ibid.*, p. 538.

<sup>7</sup>*Ibid.*, p. 523.

<sup>8</sup>M p. 588.

<sup>9</sup>*Ibid.*, p. 73.

<sup>10</sup>D I p. 177.

fellowship of believers by faith, or in other words by being born again.<sup>11</sup>

Both of them (the Reformed Church and the Catholic) stand on the further side of the gulf, over against the modern world. In their belief in the Christian religion they are one, in spite of all the differences between them; they form the one Christian Church.<sup>12</sup>

Since the Church is invisible, no organized body, no apostle, even, can excommunicate one of its members.

Though the worshipping community may possibly exclude individuals from the worshipping community, it can never exclude them from the Church. It may indeed "excommunicate" certain persons, but it cannot cast anyone out of the Church of Christ.<sup>13</sup>

Not even an Apostle can tell you what you ought to do; God Himself is the only One who can tell you this. There is no intermediary between ourselves and the Divine Will. God wishes to deal with us "personally", not through any medium.<sup>14</sup>

Dr. Brunner, however, does conceive the Church as some sort of a social entity.

The reception of this revelation and of the salvation which accompanies it can only take place when the recipients are bound to the historical fellowship of humanity.<sup>15</sup>

For the very reason that the divine revelation is singular and historical, it is at the same time public, and a private relationship to it, a private Christianity is excluded. Christian faith can exist on no other terms than as the faith of a fellowship, because one can receive faith only in fellowship. For it is the fellowship alone which provides continuity, the progressive chain of witnesses through the centuries.<sup>16</sup>

Reverence for the divinely given Church never admits the possibility of rejecting the historical Church because of its corruption.<sup>17</sup>

<sup>11</sup>G M p. 109.

<sup>12</sup>M p. 102.

<sup>13</sup>D I p. 537.

<sup>14</sup>*Ibid.*, p. 118.

<sup>15</sup>G M p. 126.

<sup>16</sup>*Ibid.*, p. 127. How a fellowship which is not private, but public, and which has witnesses can be hidden, Dr. Brunner does not explain.

<sup>17</sup>*Ibid.*, p. 133. However, this is precisely what the Reformers did.

The first and most essential "means" of awakening faith and of strengthening faith is not an individual but a social process, the act of placing oneself within the Christian Community, and of sharing in the proclamation of the message, and in the life of the Church.<sup>18</sup>

She alone brought forth the Canon of Holy Scripture, the Bible, which is the standard of the human message of Christ.<sup>19</sup>

The most recent views of Dr. Brunner on this subject are found in an article contributed to *Theology Today*, 4 (1947), and translated by Bruce M. Metzger. Dr. Brunner writes, "the Church, in short, is the fellowship of men who have become renewed through Christ and are united with their Lord." . . . "Very soon, however, this Church of Christ developed into something quite different" (p. 320). . . . "With the rise of the New Roman Catholicism, at the beginning of the eleventh century . . . the real Church was conceived as an institution embracing the authority of priests, bishops and Popes" (p. 321).

Some passages seem to be directed against the Catholic Church.

There is a clericalism which arises from human will and plan, uses weapons of restraint. . . .<sup>20</sup> For none is it harder to be a Christian than for the baptized.<sup>21</sup> The reason is that there is no temptation so great as the temptation to put a theological system in the place of faith, and membership in the visible Church in place of being a Christian.<sup>22</sup> A culture under the Church direction is a superstition.<sup>23</sup>

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<sup>18</sup>D I p. 312.

<sup>19</sup>*Ibid.*, p. 537.

<sup>20</sup>G M p. 131.

<sup>21</sup>An unbaptized person therefore can be a Christian. This is against both the doctrine and the practice of the Church of the Apostolic times.

<sup>22</sup>P R p. 188.

<sup>23</sup>*Ibid.*, p. 190.



## CHAPTER 7.

### VIRGINITY, MARRIAGE, AND DIVORCE

The Swiss professor admits that orthodox Protestants have held too low a view of virginity.

In the past, Protestantism, in its reaction against the monastic ideal, both in theory and in practice has gone too near the other extreme of error, and has from the outset made the unmarried state ethically contemptible; but today the very fact of the surplus number of women, the presence of a host of involuntarily unmarried women, ought to warn us on no account to allow the idea of virginity to be exposed to contempt.<sup>1</sup>

However, it is no part of the theologian of the Crisis School to pay special respect to virginity. The opinion that St. Paul considered this state superior to matrimony is held to be erroneous.

This idea of virginity cannot rightly be ascribed to the Apostle Paul. His higher estimate of the unmarried state is due not to the contrast between the spirit and the flesh, but wholly and entirely to his eschatology, and, if I may put it so, to his idea of vocation. . . . We now see that the form of Pauline eschatology was due to the limitations of his own day, and with it his emphasis on the unmarried state.<sup>2</sup>

The early Church comes in for its share of the blame.

The argument for virginity which forced its way into the Christian Church at a very early stage must be described most certainly as a serious distortion of the Biblical idea of marriage. Through Platonic Hellenistic mysticism the idea penetrated into

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<sup>1</sup>D I, p. 364. The opinion that there is in the world a notable excess of females over males is erroneous. In the United States, for instance, the births in 1938 were: Males, 1,172,541; females, 1,114,420. I give the figures for this year, as the German edition of *The Divine Imperative* appeared in 1932 and the English translation in 1936. As a matter of fact, more males than females were born in this country in nearly every year since 1916. In European countries most affected by the First World War, there was a high mortality in the male population but research has showed that during a war or hard times, the percentage of male births rises.

<sup>2</sup>*Ibid.*, p. 365.

the early Church that the sex element, as such, is something low, and unworthy of intelligent man, an idea which though it may be quite justifiable within Platonic Idealism, is in absolute opposition to the Biblical idea of Creation. This idea, actualized in monasticism, erected into a standard in the Catholic ideal of virginity, was not wholly overcome by the Reformation.<sup>3</sup>

### *Marriage*

Not only does Brunner maintain that virginity has been too highly esteemed by Catholics, but he avers that matrimony has been placed on too exalted a plane.

It is not a sacrament, for it does not belong to the sphere of the "Church", but to that of creation.<sup>4</sup>

We cannot be too earnest in our opposition to this tendency, (to regard marriage as a sacrament) in the interests of the genuinely "secular" character of marriage.<sup>5</sup>

Therefore although not a sacrament, and Protestant moralists ought finally to cease playing with this idea which belongs to the late Catholic ethic, marriage is a sacred thing.<sup>6</sup>

The Reformers themselves pointed out that the New Testament proof of marriage is based on the Latin rendering of the Pauline word *μυστήριον* (Ephesians 5, 32) by *sacramentum*, that is, upon the misinterpretation of the Greek word, that primarily *sacramentum* simply expresses what we have described as *sanctum*, and that marriage only came to be regarded as a sacrament, in the dogmatic sense of the word, quite late.<sup>7</sup>

Brunner has a peculiar idea of *sanctum*. One would be prone to conclude that if marriage were a sacred thing, normal sexual intercourse among married persons would be free from sin. Not so, says the Protestant divine!

The seventh Commandment, "thou shall not commit adultery", in its simple every day meaning, the command not to do that which we call adultery, applies also to the believer, as an order for his life, as an order of the community. At the

<sup>3</sup>*Ibid.*, p. 364.

<sup>4</sup>*Ibid.*, p. 382.

<sup>5</sup>*Ibid.*, p. 651.

<sup>6</sup>*Ibid.*, p. 349.

<sup>7</sup>*Ibid.*, p. 648.

same time, however, he knows, since he understands this commandment in a radical way, that he is an adulterer and that in his honorable civil state of marriage he stands before God as a sinner who can only exist because of the forgiveness of God.<sup>8</sup>

The reality never corresponds to this idea, any more than any real human being corresponds to the idea of man as Image of God. Rather, just as there are only sinful human beings, there is also only sinful marriage, that is, marriage which is at the same time adultery.<sup>9</sup>

We are all "below the line" for we are all adulterers, some within legitimate marriage and others outside it.<sup>10</sup>

Sexual intercourse is not for the mere purpose of begetting children.

I do not mean, as Christian morality has always been so eager to proclaim, that sexual intercourse is simply for the sake of procreation, and must take place solely for that purpose. . . . Sexual intercourse is intended by the Creator, not only as a means of procreation but also as a means of expressing the love of married people for one another.<sup>11</sup> The Christian ethic must stand for the independent meaning of the sex element within marriage, not merely as a means of procreation.<sup>12</sup>

But do Christians actually hold that sexual intercourse must take place solely for the purpose of procreating children? Oh yes, says Brunner, that is the view of the Catholic Church. In an explanatory note on the last quotation, he writes, "the acceptance of this proposition alone would mean the final break with the Catholic ideal of marriage."<sup>13</sup> However according to the author whose views we are discussing, Pope Pius XI has changed the Catholic doctrine.

In his Encyclical *Casti Connubii* . . . the Pope tries to meet the need of those married people who are aware that they ought not to have any more children, and who yet do not wish to give up intercourse; the Pope tells them that he permits them to arrange it so that their intercourse shall take place on the days

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<sup>8</sup>*Ibid.*, p. 150.

<sup>9</sup>*Ibid.*, p. 350.

<sup>10</sup>*Ibid.*, p. 353.

<sup>11</sup>*Ibid.*, p. 367.

<sup>12</sup>*Ibid.*, p. 368.

<sup>13</sup>*Ibid.*, p. 653.

when there is the least likelihood of conception taking place. Obviously this means that the Catholic principle has broken down, sexual intercourse is permitted, even when its aim is not that of procreation, but indeed when the latter is to be avoided.<sup>14</sup>

### *Divorce*

What about divorce? The author seems to be opposed to it. "The idea of indissolubility is an inherent element in the idea of marriage; it is based on the irrevocable nature of the structure of existence, which is the basis of marriage in general, and is implied in the marriage vows, when they are taken seriously."<sup>15</sup> This has a ring of finality. But let us read on. "A marriage without love, and this means without sex attraction, should never be contracted. . . . For the sake of the love of our neighbor the only moral thing to do is to dissolve a marriage of this kind."<sup>16</sup> Is this the only reason for divorce? By no means. There are others though not clearly defined.

Between the maintenance of the idea of marriage as an unbreakable relation of fidelity and the command to love one's neighbor as oneself, God's command must here be perceived in a spirit of free decision, and obedience must be achieved. Here above all the judgment of the Christian believer . . . must free itself from the prejudice which is based on the confusion of thought to which we have already alluded, the view that implies that marriage under all circumstances is what God requires, and that divorce is forbidden by Him, so that divorce can only be considered at all as a concession to weakness.<sup>17</sup>

What of the celebrated passage in Matthew 5?

It is my definite conviction, which I hold in common with many other scholars, that the phrase "saving for cause of fornication" was not uttered by Jesus Himself, but that this is an interpolation by the Early Church, which had already misunderstood the sayings of Jesus in a legalistic way, and therefore needed such a corrective.<sup>18</sup>

<sup>14</sup>*Ibid.*, p. 654.

<sup>15</sup>*Ibid.*, p. 359.

<sup>16</sup>*Ibid.*, p. 361.

<sup>17</sup>*Ibid.*, p. 362.

<sup>18</sup>*Ibid.*, p. 651. With very few changes, this Chapter and Chapter 15 have appeared in *The American Ecclesiastical Review*, 108 (1943), pp. 24-36. Permission to reprint is gratefully acknowledged.



## CHAPTER 8.

### OTHER POINTS

As a convinced Protestant, Dr. Brunner naturally does not believe in the sacrifice of the Mass.

Sacrifice, and with it the whole paraphernalia of sacred or religious action is abolished by the sacrificial death of Christ.<sup>1</sup>

The repetition of the Sacrifice in the Mass—which in the peculiarly ecclesiastical sense of the word is liturgical action, and forms a part of the cultus—betrays some doubt about that which God has done once for all.<sup>2</sup>

The cultus as a means of bringing us into touch with God (and this is the real significance of the cultus) is abrogated in principle by the sacrifice of Christ.<sup>3</sup>

Though he does not deny the Virgin Birth,<sup>4</sup> he casts doubts upon it.

Particularly in connection with this question of Parthenogenesis it is well known that the New Testament tradition is rather precarious. This so-called fundamental dogma, is not mentioned either by Paul or John. . . . John, who certainly would have felt quite free to complete the tradition in the dogmatic sense from his whole knowledge of the facts, is completely silent on this point.<sup>5</sup>

Of course Catholics might cite Matthew and Luke. So what does the theologian of the Crisis School say on this point?

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<sup>1</sup>D I, p. 188.

<sup>2</sup>*Ibid.*, p. 189.

<sup>3</sup>*Ibid.*, p. 310.

<sup>4</sup>Catholics distinguish between the virginal conception on the part of Mary, and the Virgin Birth. By the former, they mean that the Second Person of the Blessed Trinity was conceived in Mary's womb by the special and miraculous intervention of God, and not as the result of sexual intercourse. This is strictly speaking the doctrine questioned by Dr. Brunner. The Virgin Birth in our terminology means that the actual birth of Christ was miraculous, there was no pain, no lesions. Christ came from his mother's womb very much in the same way as His body after the Resurrection penetrated the walls of the Upper Room where the Apostles were congregated. This comparison is frequently employed by the Fathers of the Church. Dr. Brunner does not discuss this subject.

<sup>5</sup>M, p. 323.

Apart from the two passages Matt. 1, 18-25 and Luke 1, 35, in the whole of the New Testament there is no trace of this idea, or of any interest in it. Both of these passages, however, belong to that part of the New Testament which even the most conservative scientific theologian who bases all his arguments on the authority of Scripture would today hardly dare to use as a scriptural proof, apart from the fact that there are many indications that, even in this respect, even these early passages of Matthew and Luke once read very differently.<sup>6</sup>

There is practically *no* (italics his) historical evidence at all that this doctrine is based upon a statement of the parents of Jesus. They, however, were the only people who would be competent to give the necessary information. . . . On the contrary, everything goes to prove that this doctrine arose rather late.<sup>7</sup>

Dr. Brunner makes some amazing statements concerning the contemplative life.

Mysticism can never get beyond the idea of *infusio gratiae*, and its connection with asceticism and the cloister betrays its secret belief in self-redemption.<sup>8</sup>

To the extent in which belief in Creation recedes—under the influence of Neo-Platonist, pantheistic, mystical ideas—does the abandonment of “the world”, asceticism, monasticism, and the hermit life, become usual.<sup>9</sup>

This doctrine (the doctrine of justification by faith) strikes a fatal blow at mysticism and asceticism.<sup>10</sup>

Professor Brunner is among the many who hold that the Jesuits teach that the end justifies the means.

The *Societas Jesu* has no reason to complain—as they so often do—that this statement, in the bad sense, is so often ascribed to their moralists; for what else can the following statement of Busenbaum’s mean if not this? *Cum finis est licitus etiam media sunt licita* (*Medulla theologiae moralis*, in the edition lying before me, 1719, p. 368). And the use which has been made of this statement in the practice of the Jesuits, which dominates their casuistry, is quite well known.”<sup>11</sup>

<sup>6</sup>*Ibid.*

<sup>7</sup>*Ibid.*, p. 324.

<sup>8</sup>D I p. 589.

<sup>9</sup>*Ibid.*, p. 603.

<sup>10</sup>*Ibid.*, p. 309.

<sup>11</sup>*Ibid.*, p. 613.



PART II  
THE CATHOLIC DOCTRINE





## CHAPTER 9.

### KNOWLEDGE OF THE EXISTENCE OF GOD

St. Paul in Romans 1, 18-26 asserts that man may deduce from reason alone a clear<sup>1</sup> idea of God. As Brunner believes the doctrines which are found in Holy Writ,<sup>2</sup> this testimony should be sufficient to refute him.

18. For the wrath of God is revealed from heaven against all ungodliness and wickedness of those men who in wickedness hold back the truth of God, 19. Seeing that what may be known about God (*τὸ γνωστὸν τοῦ θεοῦ*) is manifest to them. For God has manifested it to them. 20. For since the creation of the world his invisible attributes are clearly seen—his everlasting power also and divinity—being understood through those things which are made. And so they are without excuse, 21. seeing that, although they knew God, they did not glorify him as God or give thanks, but became vain in their reasonings, and their senseless minds have become darkened. 22. For while professing to be wise, they have become fools, 23. and they

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<sup>1</sup>By a clear idea is meant one that can distinguish between God and all other beings, even false gods.

<sup>2</sup>This statement I cannot prove conclusively. The fact is that the Zurich professor is very illogical. He thoroughly distrusts reason. Therefore he can have recourse only to revelation. He accepts the doctrine of the divinity of Christ, though, according to him, no proof of it can be given from historic grounds. Hence he can be presumed to accept this doctrine from revelation. The Bible, he says, moreover, is the sole source of revelation.

"Christian faith is Bible faith. When a Christian speaks without qualification of God's revelation, what he means is Holy Scripture. . . . We do not measure God's word in Scripture by the standard of reason: We measure reason and all knowledge by God's word in Scripture." P. R. pp. 150, fol.

And the Crisis theologian cites Luther,

"Scripture is accompanied by a perception of its own truth which is not less clear than the perception of white and black." *Ibid.*, p. 27.

On the other hand, Dr. Brunner maintains that Holy Writ is full of errors and contradictions. *Ibid.*, p. 155. In short, he utterly rejects reason, but accepts the teaching of the Bible, at least after a fashion. Hence he should be willing to admit a truth that is so clearly stated in Scripture that it cannot be misunderstood.

have changed the glory of the incorruptible God for an image made like to corruptible man and to birds and to four-footed beasts and creeping things. 24. Therefore God has given them up in the lustful desires of their heart to uncleanness, so that they dishonor their own bodies among themselves—25. they who exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed forever, Amen.<sup>3</sup>

Now as St. Paul used the present and the past tenses, he is referring to men living in the present economy, to men born in original sin. Yet he says they can and do know God. Though the Gentiles without supernatural revelation<sup>4</sup> know God, they do not lead lives in keeping with their knowledge. For God manifests Himself so clearly in the external world, that men are culpable if they are ignorant of Him (vv. 19-21). Men *after knowing God* have not given Him due worship. Hence they fell into mental blindness and stupid idolatry (vv. 21-24).

V. 18. *The wrath of God is revealed* by the penalty inflicted by God, i.e., mental blindness whose effects are idolatry and base conduct. This penalty is inflicted on those *who hold back the truth of God*, i.e., knowledge concerning God; they do not allow his knowledge to rule their lives. From verse 20 we find that St. Paul is speaking of knowledge obtained by the light of reason. Therefore he is speaking of all men, for all men have intellects.

V. 19. *Seeing that what may be known about God is manifest to them. For God has manifested it to them.* It is manifest in their reason and in their conscience. Further on the Apostle will describe the two paths by which men are led to a natural knowledge of God, the consideration of earthly things (v. 20) and the moral law written in their hearts (1, 32 and 2, 12-17). *For God has manifested it to them.* It is not a case of mere presentation of

<sup>3</sup>Thus the Confraternity edition, which I cite throughout this work. The Revised Standard Version (the recent Protestant American translation) has substantially the same text.

<sup>4</sup>Revelation as found in Holy Scripture. This Brunner calls revelation simply, or divine revelation. Knowledge of God obtained by reason he calls general revelation. The Catholic term for this latter is natural revelation.

the truth on the part of God, but of its perception by man. For it is manifest to them, and they knew God (v. 21).

V. 20. *For since the creation of the world his invisible attributes are clearly seen—his everlasting power and divinity—being understood through the things that are made. And so they are without excuse.* A more correct translation would be: both his everlasting power and divinity. The invisible attributes, note, are clearly seen. The world is created by a powerful being, who exists from all eternity. So they are without excuse. Because they do not act in conformity with this knowledge as the Apostle will state immediately.

V. 21. *Seeing that, although they knew God, they did not glorify him as God or give thanks, but became vain in their reasonings, and their senseless minds have been darkened.* To glorify and thank God is man's duty. It was through pride that men refused to fulfill this obligation. From this sin arose ignorance. First God was rejected in man's will, then in his intellect. They became vain in their reasonings. Vain, i.e., deficient in truth and in right judgment.<sup>5</sup>

V. 23.<sup>6</sup> *And they have changed the glory of the incorruptible God for an image made like to corruptible man and to birds and four-footed beasts and creeping things.* Some Oriental people venerated the statues of rulers as gods.<sup>7</sup> That was lamentable enough, but the Egyptians had sunk still further in ignorance. They had shrines for gods whose statues had the heads of animals or represented entire animals.

V. 24. Therefore God punished them, by allowing them to fall into unnatural vice. *They who exchanged the truth of God for a lie, that is, for idols who are not God.*

From the preceding several truths are clear. St. Paul is writ-

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<sup>5</sup>Confer Wisdom 13, 1. But all men are *vain*, in whom there is not the knowledge of God: and who by these good things that are seen, could not understand him that is, neither by attending to his works have acknowledged who was the workman.

<sup>6</sup>Verse 22 needs no comment.

<sup>7</sup>On the ruler cult see M. P. Charlesworth in the *Harvard Theological Review* 28 (1935), pp. 5-45.

ing concerning Gentiles, people who had neither the revelation given to the Jews nor that bestowed upon Christians. They could have knowledge of God, in fact they possessed it. They rejected this knowledge. As a result God punished them.

Finally St. Paul is writing of the true God, as in all of his epistles. Note that he is not precisely intent on proving the existence of God from reason. Writing under divine inspiration, where there is no possibility of error, he says that even pagans know God. Therefore we can conclude that a proof of His existence is possible. The Apostle indicates this proof briefly.

Now let us examine what the Apostle says concerning the Gentiles and the voice of their conscience.

*They have known the ordinance of God.<sup>8</sup> When the Gentiles who have no law do by nature what the Law prescribes, these having no law are a law unto themselves. They show the work of the Law written in their hearts. Their conscience bears witness to them, even when conflicting thoughts accuse or defend them. This will take place on the day when, according to my Gospel, God will judge the hidden secrets of men through Jesus Christ.<sup>9</sup>*

*When* indicates not an hypothesis, but a fact. *Gentiles*, i.e., pagans, *do by nature what the Law prescribes*. By nature, namely, by the light of reason. Law spelled with a capital means the law given directly to the Jews, a supernatural revelation.<sup>10</sup>

*These having no law, are a law unto themselves*. They have in themselves the equivalent of the Law, in other words, a guide. By the light of reason they do at least part of what the Law prescribes. *They show the work of the Law written in their hearts*. The pagan finds in his heart, in his conscience, the light

<sup>8</sup>Rom. 1, 32.

<sup>9</sup>Rom. 2, 14-17.

<sup>10</sup>Of course there is no capital distinctive in the Greek original. But I follow the Confraternity edition and the celebrated F. Prat, *La Théologie de Saint Paul*, I (20 ème éd.), Paris 1930 and II (18 ème éd.), Paris 1933. For Fr. Prat's comments on these passages, see I, pp. 235-239, and II, p. 378. This splendid work has been translated into English by John L. Stoddard, Volume I, London, 1933 and Volume II, 1937. The lines under discussion are found in I, pp. 198-202 and II, p. 313.



and guidance given by the Law. St. Paul does not say that it is as clear and as certain as the light and guidance given by the Law.

*Their conscience bears witness to them* of the existence of this interior norm. After an act, it blames or approves an action.

Pagans at times performed some of the acts prescribed by God to the Jews by means of supernatural revelation.<sup>11</sup> These acts, therefore, are good. The acts are performed by the light of reason. Man's reason is a gift of God. Hence it is false to say of conscience that "primarily it has nothing to do with God at all."<sup>12</sup>

The best proof that one could advance against Prof. Brunner's views of the impossibility of proving God's existence from reason would be to show that some one without benefit of Christian revelation had done so. As a matter of fact, A. E. Taylor asserts that Plato by the cosmological and teleological argument had arrived at the divine essence and some of its attributes.<sup>13</sup> However, this is not the case. A. C. Pegis shows that Plato did not hold God to be the creator. To Plato, multiplicity is more perfect than unity. When St. Paul in *Rom.* 1, asserted the possibility of man to prove God's attributes and existence, Christian thinkers refined their proofs until they became unshakable. This was one of the great contributions of the Scholastics to the history of thought.<sup>14</sup>

Scholastic philosophers offer solid proofs for the existence of God. They employ the cosmological and teleological arguments.<sup>15</sup> They prove conclusively that God is the Creator,<sup>16</sup> and that he is

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<sup>11</sup>For instance some pagans loved and honored their parents. The Old Testament relates that the pagan Ninivites repented of their sins, whereupon God did not inflict upon them punishment otherwise deserved. (Jonas 1-4).

<sup>12</sup>D I p. 156.

<sup>13</sup>A. E. Taylor in Hasting's *Encyclopedia of Religion and Ethics*, XII, 262 ff.

<sup>14</sup>A. C. Pegis in *Thought* XIII (1938), pp. 210-215.

<sup>15</sup>See Chapter 1, Note 24. For proofs of the existence of God, see W. J. Brosnan, *God and Reason*, New York, 1924, pp. 64-87.

<sup>16</sup>Brosnan, *God Infinite, the World and Reason*, New York, 1943, pp. 90-104.

personal.<sup>17</sup> By "the concept of analogy" Dr. Brunner means the *quarta via* of St. Thomas. Now many Scholastic authors deny the efficacy of this argument, at least as proposed under certain forms. Among them may be mentioned Cajetan, Suarez, D'Hulst and Urraburu. These are outstanding names. To them may be added the renowned Descogs.<sup>18</sup>

But man in addition to his own reasoning powers has divine supernatural revelation to guide him. On this point the Vatican Council declares: "To this divine revelation it must be attributed that those truths which in divine matters are not strictly speaking unattainable<sup>19</sup> to human reason,<sup>20</sup> can in the present condition of the human race be known by all readily, with firm certitude, and with no admixture of error."<sup>21</sup>

But knowledge of God obtained by reason avails not to salvation. "Without faith it is impossible to please God. For he who comes to God must believe that God exists and is a rewarder of those who seek him."<sup>22</sup> This is the first step toward our ultimate destiny. For as the Council of Trent says, "Faith is the beginning of human salvation, the foundation and root of all justification."<sup>23</sup>

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<sup>17</sup>Brosnan, *God and Reason*, pp. 90-104.

<sup>18</sup>Pedro Descogs, *Praelectiones Theologiae Naturalis*, 2nd. ed., Paris, 1936, p. 15.

<sup>19</sup>*Per se impervia*.

<sup>20</sup>One of these truths is the existence of God.

<sup>21</sup>H. Denzinger, *Enchiridion Symbolorum*, Freiburg, n. 1786.

<sup>22</sup>Heb. 11, 6.

<sup>23</sup>H. Denzinger, *op. cit.*, n. 801.

## CHAPTER 10.

### ORIGINAL SIN

The classic text concerning the existence of original sin is found in Rom. 5, 12-15.<sup>1</sup>

12. Therefore as through one man sin entered into the world and through sin death, and thus death passed into all men because all have sinned; 13. For until the Law sin was in the world, but sin is not imputed when there is no law; 14. Yet death reigned from Adam until Moses even over those who did not sin after the likeness of the transgression of Adam, who is a figure of him who is to come.

In verses 1-12 the Apostle declares what are the fruits of justice which we have received from Christ. In order to portray these vividly, he compares them with the fruits of Adam's sin of disobedience.

V. 12. *Therefore.* Connects the two sections, 1-12; 12 foll. *Through one man.* That was Adam, as is evident from v. 14.<sup>2</sup> *Sin.* (ἡ ἀμαρτία) What is the meaning of this word?

According to some commentators, it means in this context, concupiscence.<sup>3</sup> That is not the case, for in v. 18<sup>4</sup> and v. 19<sup>5</sup>, that which accrues to us from Adam, is opposed to the justice which we receive from Christ. They are contradictories, we have at the same time one or the other. But concupiscence is not the opposite of justice; the just have concupiscence. Therefore, ἡ ἀμαρτία here at least, is not concupiscence.

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<sup>1</sup>On this passage one may consult P. Boylan, *St. Paul's Epistle to the Romans*, Dublin, 1934, pp. 81-88; also F. Prat, *The Theology of Saint Paul*, London, 1933 pp. 213-217.

<sup>2</sup>Also from I Cor. 15, 22. "For as in Adam all die, so in Christ all will be made to live."

<sup>3</sup>On concupiscence, see the note at the end of this chapter.

<sup>4</sup>"Therefore as from the offense of the one man the result was unto condemnation to all men, so from the justice of the one the result is unto justification to all men."

<sup>5</sup>"For just as by the disobedience of the one man the many were constituted sinners, so also by the obedience of the one the many will be constituted just."

Can one maintain that the sense of Verse 12 is that Adam was the first human being to sin? No, Eve was the first sinner in the history of the world.

Moreover, ἡ ἀμαρτία does not mean death. Death is the result of it. ἡ ἀμαρτία is therefore a real sin. It is found in all, even infants, as St. Paul says in v. 14.

V. 13. *Until the Law.* Up to the time of the promulgation of the Mosaic Law. *Sin.* Here we have ἀμαρτία without the article. The meaning is actual sin. *Sin is not imputed when there is no law.* The Mosaic Law punished certain crimes by the death penalty, yet that does not explain why *all* men died. Even before there was any Mosaic Law, all men died because they had the sin which St. Paul is describing.

V. 14. *Even over those who did not sin after the likeness of the transgression of Adam.* Even over those who did not commit an actual sin (transgression) like Adam. *Who is the figure of him who is to come.* Adam is the type of the future one, Christ. Those born according to the flesh from Adam have this sin; those born spiritually from Christ, have justice. *Him who is to come.* Christ is future in regard to Adam. When Adam sinned the Incarnation was already decreed.

Piecing together all the evidence from St. Paul we find this doctrine. All men, even those who have not actually sinned, like infants, have a certain sin. This comes from the fact that they are born from Adam. As all human beings have this sin by the mere fact of their origin, it is called original sin.

But this sin can be and is forgiven, pardoned, completely destroyed. In v. 19 the Apostle of the Gentiles says that through Adam men are *constituted* sinners and that through Christ they are constituted just. Now Orthodox Protestants say that original sin cleaves to our very nature. It does at birth; that is the meaning of the word constituted. But through Christ we are constituted just. Justice becomes a part and parcel of us. Once that happens, it is false to say that all our acts are sinful, because they proceed from a poisoned source.

Not only this sin is destroyed or annihilated; so are our actual

sins. Nothing is more plain than this from Holy Writ. Sins are removed, taken away, blotted out. To cite a few lines :

Behold the lamb of God, who takes away the sin of the world.<sup>6</sup> The Lord also has taken away thy sin.<sup>7</sup> I have blotted out thy iniquities as a cloud, and thy sins as a mist: return to me, for I have redeemed thee.<sup>8</sup>

Sin in Holy Scripture is frequently called a blot or a stain on the soul. But inspired writers say that this stain is removed, cleansed, purified. "You have been washed, you have been sanctified, you have been justified in the name of our Lord Jesus Christ, and in the spirit of our God."<sup>9</sup> Psalm 50, the Miserere, is found frequently in the liturgy and is a powerful nourishment to private devotion. David's prayer is frequently on the lips of sinners. "Wash me yet more from my iniquity, and cleanse me from my sin."<sup>10</sup> "Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me and I shall be made whiter than snow."<sup>11</sup> Certainly no one knew the divine truths preached by the Saviour better than the Beloved Disciple. He wrote to the Christians: "But if we walk in the light as he also is in the light, we have fellowship with one another, and the blood of Jesus Christ, his Son, cleanses us from sin. . . . If we acknowledge our sins, he is faithful and just to forgive our sins and to cleanse us from all iniquity."<sup>12</sup>

God tells us that our sins are taken away, are cast into the depths of the sea, have ceased to exist. "So also was Christ offered once to take away the sins of many."<sup>13</sup> "As far as the

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<sup>6</sup>John 1, 29.

<sup>7</sup>II Kings 12, 13. This book is also called Second Samuel. David's sin was one of adultery. The words quoted are those of Nathan the prophet, who was sent by God to David with a message. (verse 1). Therefore these are the words of God himself.

<sup>8</sup>Isaias, 44, 22.

<sup>9</sup>I Cor. 6, 11.

<sup>10</sup>Psalm 50, 4. This is Psalm 51 according to the Jewish and Protestant reckoning.

<sup>11</sup>Psalm 50, 9.

<sup>12</sup>I John, 1, 7 and 9.

<sup>13</sup>Heb. 9, 28.



east is from the west, so far hath he removed our iniquities from us."<sup>14</sup> "He will turn again, and have mercy on us: he will put away our iniquities: and he will cast all our sins into the bottom of the sea."<sup>15</sup>

Through the mouth of the prophet Zacharias God proclaimed, "And thou shalt say to them: Thus saith the Lord of hosts: Turn ye to me, saith the Lord of hosts: and I will turn to you, saith the Lord of hosts."<sup>16</sup> Now logically Dr. Brunner should hold that every step in the conversion to God is a sin. In fact he does assert this very thing.<sup>17</sup> But since God encourages us to turn to Him, that makes God responsible for sin. No more comment is needed to show the falsity of the stand of the author whose works we are discussing.

#### *Note on Concupiscence*

Man is a rational animal. In common with other animals, he has inclinations, tendencies, to possess or enjoy objects which appeal to his senses and his sensitive cravings. These inclinations manifest their presence even before the intellect dictates whether they are in harmony with man's high nature or in accordance with the laws of God.

For example: A man smells the savory odor of roast beef. This at once stirs up in him a feeling of pleasure and a desire to eat the meat. This inclination is concupiscence. His intellect may then step in and tell him that he may indulge in his craving; the meat is his, the odor comes from his own kitchen. Here concupiscence is in no way connected with sin.

On another occasion, the same gentleman is passing a rotisserie. He scents the same odor and experiences the same longing. But now reason tells him that the day is Friday and that he is a Catholic. He may not eat the meat. Reason prevails; he does not

<sup>14</sup>Psalm 102, 12.

<sup>15</sup>Micheas 7, 19.

<sup>16</sup>Zacharias 1, 3.

<sup>17</sup>"This series of stages" (the approach from the state of the natural man to the man of faith) "must not be understood in the sense of a *gradus ad Parnassum*, as a direct way to perfection . . . so that each step towards the higher life means at the same time a step deeper into sin," D I p. 65.

violate the law of the Church, but the attractive odor remains. It causes a temptation to eat the meat. That attraction is again concupiscence.

Like mortality and sickness, concupiscence is natural to man. It is an imperfection consequent on the limitation of our nature. We could save our souls more readily if we did not have it.

But it is not sin. Sin always entails a deliberate act of the will. St. Paul, however, at times calls concupiscence sin. He applies to it the same term which he employs for original sin, (ἡ ἀμαρτία). The Council of Trent explains his use of the term. "This concupiscence," it says, "which the Apostle calls sin (Rom. 6, 12 foll.) the Holy Synod declares that the Catholic Church never understood to be called sin because it is, truly and properly speaking, sin in the reborn, but because it is from sin and inclines to sin."<sup>18</sup>

When St. Paul calls concupiscence sin he is employing the figure of speech called metonymy, the effect for the cause or the cause for the effect. As a matter of fact, concupiscence is both the effect and the cause of sin. It is in us as an effect of Adam's sin of disobedience. If he had not committed this sin, we would have been born without concupiscence. Moreover, it is in us a cause, or more strictly speaking, an occasion of sinning. However, it can be resisted.

Hence to find the meaning of ἡ ἀμαρτία in St. Paul we must carefully study the context. In Chapter 5 of Romans he says that from Adam we all have ἡ ἀμαρτία. This moreover is the opposite of the justice or sanctification which is bestowed upon us by Christ. Now concupiscence is not the opposite of justice. The just possess it. Real sin on the other hand is the opposite of justice. We are either friends or enemies of God. Therefore in Romans 5, ἡ ἀμαρτία means a real sin.<sup>19</sup>

<sup>18</sup>H. Denzinger—*Enchiridion Symbolorum*, Freiburg in Baden, No. 792.

<sup>19</sup>"ἡ ἀμαρτία is Sin personified, . . . Sin as a power that has made itself felt in the world. . . . It includes, therefore, both original and actual sin." P. Boylan, *op cit.*, p. 82. According to the eminent Père Lagrange, ἡ ἀμαρτία here means original sin, but it always signifies sin, original or actual, as a powerful enemy of God. *Epître aux Romains*, (3 ème éd) Paris, 1922, p. 105.

## CHAPTER 11.

### FREEDOM OF THE WILL

The will of man is under obligation to obey the commands of God. NO ONE can dispute that. In a discussion of free will, therefore, the point at issue is not moral freedom, but physical. Has the will the physical capacity to choose between right and wrong, between action and inaction, between the good and the greater good? Am I free to perform the acts which I ought? Have I the power to perform even higher acts, acts which I am not morally bound to accomplish?

Since Professor Brunner is concerned only with acts which are, or at least are called moral, and since he distrusts reason, we shall content ourselves with proofs from Scripture.

The answer of Our Lord to the young man who desired to scale dizzy heights of sanctity is well known. "If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven."<sup>1</sup> In Ecclesiasticus we read of the praises of the man "who could have transgressed, and hath not transgressed; and could do evil things, and hath not done them."<sup>2</sup>

What prevented the Jews from accepting Christ as the Messias? Only their bad will. How sad the lament, "Jerusalem, Jerusalem! thou who killest the prophets, and stonest those who are sent to thee! How often would I have gathered thy children, as a hen gathers her young under her wings, but thou wouldst not."<sup>3</sup> When these same people, on the day of Pentecost, asked St. Peter what they should do in atonement for their crime, he told them "repent."<sup>4</sup> The change to a better life was within their power.

While St. Paul was for the second time a prisoner in Rome and awaiting execution, he wrote to his most cherished disciple,

As for me, I am already being poured out in sacrifice, and the time of my deliverance is at hand. I have fought the good

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<sup>1</sup>Matt. 19, 21.

<sup>2</sup>Eccclus. 31, 10.

<sup>3</sup>Matt. 23, 37.

<sup>4</sup>Acts 2, 38.

fight, I have finished the course, I have kept the faith. For the rest, there is laid up for me a crown of justice, which the Lord, the just Judge, will give to me in that day; and yet not to me only, but also to those who love His coming.<sup>5</sup>

Note that it is a crown of justice, a reward due in justice. St. Paul will deserve that crown, so Christ the just Judge will confer it. Of course the grace of God is presupposed and essential; St. Paul frequently says that he can do nothing without it. But granted that, he deserves the reward. Why? Because he gave his services to Christ freely and willingly. He knew full well that "the Son of Man is to come with His angels in the glory of His Father, and then He will render to everyone *according to his conduct*."<sup>6</sup>

It is not only to Jews in the time of the old dispensation, nor to Christians in the new that God appeals, but to pagans as well. This is brought out in the Book of Jonas. God said to Jonas, "arise, and go to Ninive the great city, and preach in it; for the wickedness thereof is come up before me."<sup>7</sup> It follows, therefore, that God knew that the inhabitants of Ninive were physically capable of performing the acts of repentance.

Jonas, however, did not relish the command to preach repentance to pagans. He went to Joppa, and sailed west, or in Scriptural language, *from the face of the Lord*.<sup>8</sup> A storm arose, Jonas is thrown overboard and is swallowed by a large fish.<sup>9</sup> He remained in the belly of the fish three days and three nights.<sup>10</sup> Thereupon the fish "vomited Jonas upon the dry land."

<sup>5</sup>2 Tim. 4, 6-9.

<sup>6</sup>Matt. 16, 27. See also Our Lord's description of the Last Judgment. The good will be rewarded; the evil punished. (Matt. 25, 31 foll.) This supposes that men are free to commit good or evil. Christ is a just judge, he does not condemn men for evil which they could not possibly avoid.

<sup>7</sup>Jonas 1, 2.

<sup>8</sup>That is, in the opposite direction from Jerusalem, where was the temple.

<sup>9</sup>The word in the Septuagint (Greek) version is *κῆτος* which may mean any large fish or any species of whale.

<sup>10</sup>That would require a miracle, but since God wished this event to be a type of Christ's burial and resurrection, (Matt. 12, 40) Christians can readily believe this miracle.

Jonas had learned his lesson. He could not shirk a commission from God. God repeated His message, Jonas entered the Assyrian capital and preached repentance. The people harkened to the words of the prophet. "And God saw their works, that they were turned from their evil way; and God had mercy with regard to the evil which He had said that He would do to them, and He did it not."<sup>12</sup>

The fate of the Ninivites rested on a free act of their will.

As for the opinion of Archbishop Temple that if an act is done for the resultant pleasure or profit of an agent, it is not a truly moral act,<sup>13</sup> it is sufficient to point out that Our Lord said, "if thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven."<sup>14</sup> He even proposed fear of hell as a deterrent to sin. "If thy right eye is an occasion of sin to thee, pluck it out and cast it from thee; for it is better for thee that one of thy members should perish than that the whole body should be thrown into hell."<sup>15</sup>

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According to the mode of speaking and reckoning among the Jews, Our Lord was in the earth three days and three nights, although the elapsed time covered only a part of the first day, all of the second and a portion of the third. In Esther we read, "neither eat nor drink for three days and three nights; and I with my handmaids will fast in like manner, and then I will go into the King" (4, 16). And yet "on the third day she put on her royal apparel, . . . and stood before the king." (15; 4 and 9). Therefore the three days and three nights were over.

<sup>11</sup>Jonas 2, 11.

<sup>12</sup>*Ibid.*, 3, 10.

<sup>13</sup>See Chapter 3, note 13.

<sup>14</sup>Matt. 19, 21.

<sup>15</sup>*Ibid.*, 5, 29. Our Lord, of course was an Oriental and speaking to Orientals. Therefore he employed the method of speech common to his people. The force of his advice is this. Men would suffer the loss of a right eye in order to save their life. They ought also to be willing to sacrifice anything, no matter how dear to them, to obtain eternal life.



## CHAPTER 12.

### JUSTIFICATION BY FAITH AND GOOD WORKS

Holy Writ never demands fiducial faith or a feeling of confidence in one's salvation. In fact it warns against it. The Protestants claim St. Paul as their champion, but he wrote, "for I have nothing on my conscience, yet I am not thereby justified; but he who judges me is the Lord."<sup>1</sup> "Work out your salvation," he tells his converts, "with fear and trembling."<sup>2</sup> This doctrine is stressed also in the Old Testament. "Man knoweth not whether he be worthy of love, or hatred."<sup>3</sup> "Be not without fear about sin forgiven."<sup>4</sup>

In St. Paul, faith may have several meanings, but the faith directly connected with salvation,<sup>5</sup> is an act of believing, that is, an act of the intellect.

But to him who does not work, but believes in him who justifies the impious, his faith is credited to him as justice.<sup>6</sup>

Therefore we give thanks to God without ceasing, because when you heard and received from us the word of God, you welcomed it not as the word of man, but as it truly is, the word of God, who works in you who have believed.<sup>7</sup>

Without faith it is impossible to please God. For he who comes to God must believe that God exists and is a rewarder of those who seek Him.<sup>8</sup>

The formal object of faith<sup>9</sup> is the testimony of God. It may be immediate, as in the case of St. Paul himself,<sup>10</sup> or mediate, as in the case of his congregation.<sup>11</sup> Its material object may be

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<sup>1</sup>1 Cor. 4, 4.

<sup>2</sup>Phil. 2, 12.

<sup>3</sup>Ecclesiastes 9, 1.

<sup>4</sup>Ecclesiasticus, 5, 5.

<sup>5</sup>We need not refute here Dr. Brunner's postulate that sin is never remitted. That is against the clear teaching of Scripture. See Chapter 10.

<sup>6</sup>Rom. 4, 5.

<sup>7</sup>1 Thess. 2, 13.

<sup>8</sup>Heb. 11, 6.

<sup>9</sup>That is, the motive on account of which we make an act of faith.

<sup>10</sup>Gal. 1, 12.

<sup>11</sup>1 Thess. 2, 13.

a truth of the historical order, as for instance the existence of God,<sup>12</sup> the resurrection of Christ,<sup>13</sup> or the fashioning of the world.<sup>14</sup>

*Justification Does Not Come From Faith Alone*

There is no text in St. Paul which says that it does.<sup>14a</sup> In I Cor. 13 the Apostle maintains that all other virtues without charity are of no account. "For in Christ Jesus neither circumcision is of any avail, nor uncircumcision, but faith which works through charity."<sup>15</sup>

In Saint Paul we read that Abraham was justified by faith. "Abraham believed God and it was credited to him as justice."<sup>16</sup> This line is taken from Gen. 15, 6. Abram had already obeyed

<sup>12</sup>Heb. 11, 6.

<sup>13a</sup>"For if thou confess with thy mouth that Jesus is the Lord, and believe with thy heart that God raised Him from the dead, thou shalt be saved. For with the heart a man believes unto justice, and with the mouth profession of faith is made unto salvation." Rom. 10, 9-11. Here faith is an intellectual assent to an historical truth, and this assent is connected with salvation. It is not "the acceptance of the paradoxical judgment of God." See Chapter 4, footnote 3; see also I Thess. 4, 14.

<sup>14a</sup>"By faith we understand that the world was fashioned by the word of God." Heb. 11, 3. By faith *we understand*; faith is an intellectual act. "The word of God." Here allusion is made to the creative Fiat.

<sup>14a</sup>Luther made a text by falsifying Rom. 3, 28, "For we reckon that man is justified by faith independently of the works of the law." As Joseph Pohle expresses it, "it is well known that Luther in his German translation of the Bible falsified Rom. 3, 28 by interpolating the word 'alone' (by faith *alone*), and to his critics gave the famous answer: "Dr. Martin Luther wants it that way, and says; 'Papist and ass are the same things: *Sic volo, sic jubeo, sit pro ratione voluntas*.'" (Catholic Encyclopedia, 8, p. 575.) Luther's translation was: *so halten wir es nun, dass der Mensch gerecht werde ohne des Gesetzes Werke allein durch den Glauben*. See R. Cornely *Epistola ad Romanos*, Paris 1896, p. 200.

<sup>15</sup>Gal. 5, 6.

<sup>16</sup>Rom. 4, 3; Gal. 3, 6. Commenting on the text in Galatians, J. G. Simpson writes in *The Encyclopedia of Religion and Ethics*, 7, 615. "Those who are living under the Law, . . . if they are justified at all, are justified, as Abraham was, by trusting in God. . . . All this is implied, if not implicitly stated in the argument concerning the faith of Abraham." This is not exact. Faith which is connected with salvation is not trust. It is essentially

the command of God to go forth from his own land and kinsfolk.<sup>17</sup> Then also he obeyed because of his faith.<sup>18</sup> On both occasions Abram's motive was the knowledge and veracity of God. God promised 1) that in Abram all nations of the world would be blessed, and 2) that he would have a numerous progeny. Both seemed impossible by human standards. But Abram believed God. "And it was credited to him as justice."

St. James, however, says that Abraham was justified by works.<sup>19</sup> As Luther considered that this doctrine contradicted his views on justification by faith alone, he rejected the inspiration of the epistle. Melancton, Zwingli and Calvin, on the other hand, accepted it. The question admits of no doubt. The letter is inspired and canonical.<sup>20</sup>

The contradiction between St. James and St. Paul is merely in appearance. The two apostles approach the subject of justification from different angles. The Apostle of the Gentiles says that justification is gratuitous, hence not from works, not a reward of previous efforts. St. James does not deny the point, he maintains that dead faith, faith without works, is of no avail to salvation. St. Paul agrees with him there. On the gratuitousness of faith the Apostle writes:

For by grace you have been saved through faith; and that not from themselves, for it is the gift of God; not as the outcome of works, lest anyone may boast.<sup>21</sup> To him who works, the reward is not credited as a favor but as something due. But to him who does not work, but believes in Him who justifies the impious, his faith is credited to him as justice.<sup>22</sup>

We cannot obtain faith by our own unaided efforts. If we

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an intellectual assent. Of course other dispositions can and should accompany it.

<sup>17</sup>Gen. 12, 1-6.

<sup>18</sup>Heb. 11, 8.

<sup>19</sup>2, 24.

<sup>20</sup>J. Chaine, *L'Épître de Saint Jacques*, Paris 1927, pp. XX-XXVII and J. E. Steinmueller, *A Companion to Scripture Studies*, 3, New York, 1943, pp. 360 fol.

<sup>21</sup>Eph. 2, 8-10.

<sup>22</sup>Rom. 4, 4-6.

could, then with them we could win justification. Hence justification would be the result of our own endeavors, it would be a reward due. That is not the case. We are "justified freely by his grace through the redemption which is in Christ Jesus."<sup>23</sup>

St. James does not touch this point. "Faith," he says, "unless it has works, is dead in itself."<sup>24</sup> "Thou believest thou there is one God."<sup>25</sup> That is good. "Thou dost well."<sup>26</sup> But that is not enough. "The devils also believe, and tremble."<sup>27</sup> They do not have works, salutary acts. Their dead faith is useless. It will never avail to salvation.

Now what are the works to which St. James refers? Charity towards one's neighbor,<sup>28</sup> obedience to God,<sup>29</sup> hospitality.<sup>30</sup> By these works and faith Abraham was justified<sup>31</sup> or to quote the Apostle of the Gentiles, "in Christ Jesus neither circumcision is of any avail, nor uncircumcision, but faith which works through charity."<sup>32</sup> The two inspired writers not only agree in concepts, they use almost identical language. "For it is not they who hear the Law that are just in the sight of God; but it is they who follow the Law that will be justified."<sup>33</sup> "Be ye doers of the word, and not hearers only."<sup>34</sup>

Of course it is not strange that St. Paul and St. James agree. Both follow the teachings of their Master. Faith is necessary, but not sufficient for salvation.

He who believes and is baptised shall be saved, but he who does not believe will be condemned.<sup>35</sup> Not every one who says

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<sup>23</sup>Rom. 3, 24.

<sup>24</sup>2, 17.

<sup>25</sup>2, 19. This is dogmatic faith, belief.

<sup>26</sup>*Ibid.*

<sup>27</sup>*Ibid.*

<sup>28</sup>2, 15-17.

<sup>29</sup>2, 21.

<sup>30</sup>2, 25.

<sup>31</sup>2, 22; 24.

<sup>32</sup>Gal. 5, 6.

<sup>33</sup>Rom. 2, 13.

<sup>34</sup>James 1, 22.

<sup>35</sup>Mark 16, 16.

to Me "Lord, Lord" shall enter into the kingdom of heaven; but he who does the will of My Father in heaven shall enter the kingdom of heaven.<sup>36</sup>

The passport is a record of charitable deeds.<sup>37</sup>

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<sup>36</sup>Matt. 7, 21.

<sup>37</sup>Matt. 25, 31 foll. Cf. also 1 John 3, 23-24b.



## CHAPTER 13.

### THE DIVINITY OF CHRIST

On this subject and on the question of the Resurrection, Professor Brunner is orthodox. He says we can and should accept these doctrines on faith. That is true. But in his treatment he surrenders the field to the Modernists, and maintains that the dogmas of faith are not based on reason.

Now Dr. Brunner sincerely *thinks* that he differs *toto caelo* from the Rationalists of the Modernistic school. These latter attack the historical validity of the Gospels, and say that one may still believe, if one puts modern meanings into ancient creeds. As a matter of fact, they assert, Christ was not God, and did not rise from the dead. However, if it helps one's religious feelings, one may believe by faith in His divinity and in His resurrection. Not in His divinity in the strict sense, of course, but only in the sense that He was closely united to God. The Christ of history was not the Christ of faith. He was not truly God.

Professor Brunner, on the other hand, believes in the real divinity of the Second Person of the Trinity who became incarnate. But he asserts that this cannot be proved from reason, nor from Holy Writ as historical documents. There are, he holds, two planes of knowledge, the natural and that of faith. There is no contact between the two. By the same token, there is no contradiction. Each deals with truths entirely outside the sphere of the other.

The following treatment will attack both the doctrine of the Modernists and that of the theologian of the Crisis School. It will demonstrate the following truths: 1) The Gospels are true historical documents, 2) they assert that Our Lord claimed to be God, 3) He rose from the dead, 4) this fact is a striking proof of the validity of His claim, 5) we can consequently make an act of faith in His divinity and in His resurrection, 6) we can know these two truths both from rational knowledge and from faith, and finally, 7) the Christ of faith is the Christ of history.

These truths will be brought out but not necessarily in that order.

We begin with a summary and a refutation of the Modernist opinion on the subject of Christ's divinity. That done, we shall prove the rational foundation of faith in the doctrine of the resurrection.

The Modernist doctrine can be found in Alfred Loisy's works *L'Évangile et l'église, Autour d'un petit livre, Le Quatrième évangile*,<sup>1</sup> and in *Kyrios Christus* of W. Bousset. This last is a compendium of Modernist and Rationalist errors on Christ.

From these works we can discover a common denominator among Modernist theories. It would be something like this. Christianity is a gradual growth. Jesus of Nazareth was a prophet. The primitive Christian community considered Him to be the Messias. Thus he is pictured in the Synoptics.<sup>2</sup> Then Hellenistic Christianity, centered in Damascus, borrowed ideas from pagan religions. The next stage in the development came from Paul. He considered Christ as Kyrios (Lord) in the pagan sense.<sup>3</sup> He was a spirit, a supramundane being. He was Kyrios but not θεός (God).

The pagan element was further evolved, and exercised more and more influence. The human element all but disappeared. Hence arose Docetism.<sup>4</sup> Against these tendencies the Fourth Gospel<sup>5</sup> struggled. It rectified the false notions of the Docetae, but urged the divinity of Christ. This was a new idea entirely. This gospel is not true history, but a series of meditations and reflections on the part of the author.<sup>6</sup>

<sup>1</sup>For a criticism of Loisy, see A. C. Cotter in *Theological Studies*, 2 (1941) pp. 242-252.

<sup>2</sup>Matthew, Mark, and Luke are called the Synoptics, as they furnish a similar picture or synopsis of the life and teachings of Christ.

<sup>3</sup>Pagans were wont to deify kings, emperors, and benefactors. They gave them after death, and sometimes during life, the title of Kyrios. See M. P. Charlesworth in *The Harvard Theological Review*, 28 (1935), pp. 5-45.

<sup>4</sup>A doctrine which maintained that Christ had no real, but only an apparent body.

<sup>5</sup>Modernists deny that St. John wrote the Fourth Gospel. They often use the term John, but by that they merely mean the author of the Fourth Gospel.

<sup>6</sup>For typical views of Modernists on the development of Christology, see

Now it is evident that the refutation of this system consists in proving that John, Paul, and the Synoptics all hold the divinity of Christ without a shadow of doubt. It would not strictly be necessary to do this in the case of John, but we shall do so in order to have a completely rounded exposition.<sup>7</sup>

*Proof from St. John*

1. In the beginning was the Word,  
and the Word was with God;  
and the Word was God.
2. He was in the beginning with God.
3. All things were made through him,  
and without him was made  
nothing that was made.<sup>8</sup>

*In the beginning*,<sup>9</sup> when God created heaven and earth, the Word was already in existence. *The Word was with God*. The Word was not merely a different term for God. There was some distinction between God and the Word. From a perusal of the rest of St. John we find that the distinction was between God *the Father* and the Son. For *the Word was* (actually) *God*. *All things were made through Him*. Here again is asserted His divinity. He was the efficient cause of creation.<sup>10</sup> But God is the efficient cause of creation.<sup>11</sup>

Notice that St. John does not yet identify the Word with Christ, but the Word was God.

*And the Word was made flesh*.<sup>12</sup> Of this Word made flesh, John<sup>13</sup> bore witness concerning him, and cried, "This is he

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George A. Barton, *Studies in New Testament Christianity*, Philadelphia, 1928, pp. 17, 26, and 35; also his *Christ and Christianity*, Philadelphia, 1934, pp. 60-63; A. C. Knudson, *The Doctrine of Redemption*, New York, 1933, pp. 60-63; Alban G. Widgery in *Christendom* 7 (1942), p. 364.

<sup>7</sup>That St. John was the author of the Fourth Gospel will be proved later.

<sup>8</sup>John 1, 1-4.

<sup>9</sup>Compare Genesis 1, 1. "In the beginning God created heaven, and earth."

<sup>10</sup>In Romans 11, 36, we read of the Supreme Being, "from him and through him and unto him are all things."

<sup>11</sup>Cf. Gen. 1, 1.

<sup>12</sup>John 1, 14.

<sup>13</sup>John the Baptist.

of whom I said, He who is to come after me, has been set above me, because He was before me.<sup>14</sup>

The name Jesus has not yet been mentioned by the Evangelist. He mentions it first in verse 29. "The next day John saw Jesus coming to him, and he said . . . This is he of whom I said, 'After me there comes One who has been set above me, because He was before me.'"<sup>15</sup>

The argument briefly is this: The Word was God. The Word was made flesh. The Word made flesh was Jesus Christ. Therefore Jesus Christ was God.

Now John I, 1-19, which is called the Prologue, is a meditation or reflexion of St. John's, it is true. It is his doctrine on Christ. But it is based on the clear teaching of Christ Himself. In His Gospel we read that our Lord claimed for Himself divine attributes, like eternity,<sup>16</sup> omnipotence,<sup>17</sup> yes, and even numerical unity with the Father.<sup>18</sup>

*Proof from St. Paul (Phil. II, 5-12).*

5. Have this mind in you which was also in Christ Jesus,
6. Who though he was by nature God, did not consider being equal to God a thing to be clung to,
7. but emptied himself, taking the nature of a slave and being made like to men. And appearing in the form of man.
8. He humbled himself, being obedient to death, even to death on a cross.
9. Therefore God also has exalted him and has bestowed on him the name that is above every name,

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<sup>14</sup>John 1, 15.

<sup>15</sup>Verse 30.

<sup>16</sup>"Amen, amen, I say to you, before Abraham came to be, I am." 8, 58.

<sup>17</sup>"The Son can do nothing of himself, but only what he sees the Father doing. For whatever he does, this the Son also does in like manner." 5, 19. The Son can do only what the Father does, as he has identical nature with him. We can do some things which God does, as for instance, we can think. But we cannot do a single act in the same way or with the same perfection as God. But the Son can, and this is true of every act which the Father accomplishes.

<sup>18</sup>"I and the Father are one." 10, 30. The Greek is more exact: I and the Father are *one thing*, (essence or nature).

10. So that at the name of Jesus every knee should bend of those in heaven, on earth and under the earth,

11. And every tongue should confess that the Lord Jesus is in the glory of God the Father.

The Philippians were St. Paul's favorite congregation. In verses 1-5 he has exhorted them to charity and humility. In the lines just cited, he sets forth Christ as an example of these virtues. For love of us, Christ lowered Himself to the level of a creature.

*He was by nature God.* The Greek word *μορφή* in the *κoinή*<sup>19</sup> form, though not in the Attic, meant nature. This is proved by the context. In v. 7 Christ is said to have taken the *μορφήν* of a slave. But as a matter of fact, He became a creature, or slave of God. Again, to cite a Jewish author who wrote in Greek, Josephus says that God is manifested by His works and benefits, but his *μορφή* is most obscure.<sup>20</sup> *He was.* St. Paul uses the present participle, to signify that our Lord constantly remained God.

*He emptied Himself.* He renounced the rights to external glory which He had as God. Later He resumed His glory.<sup>21</sup> *So that*, etc. This is a Scriptural way of asserting that He is God,<sup>22</sup> after His passion as He was before.

Therefore we see that the doctrine of St. Paul is absolutely identical with that of St. John. Christ was God from the beginning. He became man. He died on the Cross, and was glorified.<sup>23</sup>

*Proof from the Synoptics.* The demonstration given by Dr. Brunner is excellent. When the Jews said that only God could forgive sin, Christ miraculously cured the paralytic and thus

<sup>19</sup>Which was the language prevailing in Our Lord's time.

<sup>20</sup>*Josephus, with an English Translation by H. St. John Thackeray*, London, 1926, p. 369.

<sup>21</sup>Vv. 9-12. On these lines, cf. F. Prat, *La Théologie de Saint Paul*, 1 (20 ème éd.) Paris, 1930 pp. 378-383.

<sup>22</sup>Compare Is. 45, 23; Rom. 14, 11.

<sup>23</sup>Orthodox Protestants see in Phil. 2, 5-12 a clear statement of Christ's divinity. See C. Feinburg in *Bibliotheca Sacra* 92 (1935), pp. 413-419. For solid proofs that St. Paul considered Christ to be God in the strict sense, consult A. C. Cotter in *The Catholic Biblical Quarterly*, 7 (1945), pp. 259-290.



showed that He was God.<sup>24</sup> However, as the Modernists assert that the divinity of Christ can not be found in the three first gospels, we shall add another proof (Matt. 16, 13-18).

13. Now Jesus, having come into the district of Caesarea Philippi, began to ask his disciples, saying, "Who do men say the Son of Man is?"

14. But they said, "Some say John the Baptist; and others Elias; and others Jeremias, or one of the prophets."

15. He said to them, "But who do you say that I am?"

16. Simon Peter answered and said,

17. "Thou art the Christ, the Son of the living God." Then Jesus answered and said, "Blessed art thou, Simon Bar-Jona, for flesh and blood has not revealed this to thee, but My Father in heaven."

Simon Peter here confesses that Christ is divine, and not merely the Messias.<sup>25</sup> Our Lord in this passage calls Himself the Son of Man, i.e., the Messias. This title and office He attributed to Himself on various occasions.<sup>26</sup> He allowed Himself to be saluted by names which the Jews applied to the Messias.<sup>27</sup>

But after Simon Peter's answer Our Lord tells him that his confession came not from his own reasoning powers or the use of his own natural faculties,<sup>28</sup> but from faith, a gift from the heavenly Father. Therefore St. Peter's answer was not, "Thou Master art the Messias," but "Thou are really and truly God."

### *Special Argument Against the Modernist Position*

Practically all critics admit that the four great epistles of St. Paul, i.e., Romans, 1st and 2nd Corinthians, and Galatians were

<sup>24</sup>Luke 5, 18-25.

<sup>25</sup>The first part of the assertion is denied by Modernists. George W. Butterworth writes: "At Caesarea Philippi Peter, speaking in the name of the twelve . . . declared Jesus to be the Messiah, the divinely anointed king and vicegerent of God. According to St. Matthew's narrative, Peter's confession marked an intuitive leap to a new conception of Jesus: 'Flesh and blood hath not revealed it to thee'." *The Modern Churchman*, 27 (1937) p. 184.

<sup>26</sup>Matt. 11, 2-7; John 4, 25-27; 10, 25.

<sup>27</sup>Matt. 9, 27-30; 15, 22-29; John 1, 49 fol.

<sup>28</sup>Flesh and blood in Scripture mean weak or unaided human nature. Cf. Eccles. 14, 19; 1 Cor. 15, 50; Eph. 6, 12; Heb. 2, 14.

written before 60 A.D. Now in these, the Christological doctrine is found to be clear and extensive. It is taken for granted that the congregation is already acquainted with it. The Synoptic Gospels on the other hand are generally considered to have been composed after 60 A.D. They contain the doctrine of the divinity of Christ, but not so fully. Now this is counter to the Modernistic hypothesis that the doctrine of the divinity of Christ is a slow development.<sup>29</sup>

Hence it is clear from the New Testament that we can have faith in the divinity of Christ. But faith in his resurrection is also essential. "For if thou confess with thy mouth that Jesus is the Lord and believe in thy heart that God raised him from the dead, thou shalt be saved."<sup>30</sup> In fact, this belief is the very foundation of the Christian religion. "If Christ is not risen, vain is your faith," writes St. Paul to the Corinthians.<sup>31</sup>

But our faith is not a "leap in the dark," as Dr. Brunner asserts.<sup>32</sup> It is based on and is in conformity with reason. In the words of the Council of the Vatican, "God wished that with the internal aids of the Holy Spirit<sup>33</sup> external arguments of his revelation should be joined, namely divine facts, and especially miracles and prophecies. Since these clearly show the omnipotence of God and the infinite knowledge, they are most certain signs of divine revelation and suited to the intelligence of all."<sup>34</sup>

Brunner's principal error in this matter is a postulate that what is known by faith is unattainable by reason. In regard to many truths, this is false. Faith means the acceptance of a fact, truth or doctrine on the authority of one who has certain knowledge and does not deceive. It is either human or divine faith, according as the one attesting is God or man.

Now we can know an event or a fact or even a scientific law

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<sup>29</sup>W. J. McGarry in *Thought* 11 (1936), pp. 104-106. Also see Ross J. S. Hoffman, *Restoration*, New York, 1934, pp. 89-91.

<sup>30</sup>Rom. 10, 9.

<sup>31</sup>I Cor. 15, 17.

<sup>32</sup>P R p. 29.

<sup>33</sup>Actual graces.

<sup>34</sup>H. Denzinger—C. Bannwart, *Enchiridion Symbolorum*, Freiburg, n. 1790.

on authority (faith) and also by direct knowledge. For instance, we are told by people who claim to have been there, that Tokyo exists. Later we can travel and see the city spread before our eyes. But more than this, we can know a truth by divine faith and also by the use of our reasoning. We can, in fact we must, acknowledge the existence of God from faith,<sup>35</sup> but we are able to prove this same truth from reason.<sup>36</sup> In regard to our present subject it is possible to prove from historical works, that Christ claimed to be God and the Son of God, and that He vindicated His claim by an historical fact, i.e., He rose from the dead. The historical works are the four books of the gospel of the New Testament.

### *The Gospels Are Historical Documents*

The four gospels as we know them have been translated into many languages. They existed and were widely known about the year 100. They were in substantial agreement with the gospels of our day. Many writers of that time, both orthodox Christians and heretics, cited them. For instance, Justin Martyr (*circa* 100-167) has one hundred and seventy-five selections from St. Matthew. Since Dr. Brunner and Modernists make common cause in attacking the historicity of St. John, it is well to point out that St. Ignatius Martyr, who was put to death about the year 107, alludes at least six times to the fourth gospel.<sup>37</sup> Justin Martyr once cites the gospel literally and has many allusions to it. A heretical sect called The Alogi, who flourished in the second century, ascribed the gospel to Cerinthus. Now Cerinthus lived in the previous century. Moreover these gospels, known at the end of the fourth century, are in substantial agreement with those we have today. From the fourth and fifth century we have several well known Greek codices. They are named A or Alex-

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<sup>35</sup>"He who comes to God must believe that God exists." Heb. 11, 6.

<sup>36</sup>See Chapter 9.

<sup>37</sup>M. J. Lagrange, *Évangile selon Saint Jean* (5 ème éd.), Paris 1936, pp. XXV-XXVI. See also W. J. Burghardt in *Theological Studies* 1 (1940) pp. 1-27, 130-157.

andrinus, B or Vaticanus, C or the palimpsest<sup>38</sup> of Ephraim, D or Codex Bezae,<sup>39</sup> S or Sinaiticus, W or Washington Codex. In addition we have Commentaries by the Fathers and the Vulgate or Latin translation made by St. Jerome. Now our present New Testament is in substantial agreement with them. Hence our present day New Testament gives the same picture of Christ, His acts and discourses, and was circulated among the Christians of the fourth century.

The manuscripts named above were considered the most ancient extant until about 1930, when the Chester Beatty papyri<sup>40</sup> were discovered. They are of the third century. This was the time of the great commentator Origen. His quotations of Holy Writ agree with those found in the contemporary papyri. The same thing may be asserted of sermons and other works of the Fathers of the Century.

A more recent discovery gives us the earliest fragment of any portion of the New Testament. Like the Chester Beatty papyri it is a part of a Codex, not of a volume or roll. It is a fragment containing verses 31-35 and 37-38 of the 18th chapter of St. John. It was discovered in Middle Egypt, and is the earliest extant portion of any part of the New Testament. From its existence, we can rightly infer that the Gospel of St. John was circulated in Egypt in the first half of the second century. Therefore it was composed at an earlier date. This is the opinion of Sir Frederick Kenyon, W. Schubart and H. I. Bell, the greatest authorities on the period.<sup>41</sup>

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<sup>38</sup>A palimpsest is a parchment which has been used twice. Scholars uncover the older writing. This parchment was first used as a codex of the New Testament.

<sup>39</sup>A. Merk lists D as of the sixth century. A. Merk, *Novum Testamentum Graece et Latine*, Roma, 1944, p. 26.\*

<sup>40</sup>The Chester Beatty papyri contain a large portion of the four gospels, Acts of the Apostles, and Pauline epistles. They differ only in minutiae from our present day New Testament versions. The editor is the celebrated archeologist, Sir Frederick Kenyon. Thirty leaves of the papyri are found in the library of the University of Michigan.

<sup>41</sup>For a description of this papyrus, and of another, the Egerton papyrus, also of the first half of the second century, found likewise in Middle Egypt,



Independent arguments confirm our general contention that the gospels were written at about the time assigned by Catholic scholars. Previous to the Vulgate there was a former Latin translation of the New Testament. It is called the *Itala* or the Old Latin. It does not show any variants, except minor, with the later Latin work. Moreover, Fathers of the second century, like writers or preachers, cited the New Testament. These citations can be identified in our present day Bibles. It is noteworthy that these Fathers did not all see the same manuscript, but different ones. These manuscripts agree with ours, and therefore with each other. Therefore they had an even earlier common origin. They are necessarily faithful copies of that. There was a heretic named Marcion who founded a sect in the year 144. From the fragments of his writings, we can prove that the Gospel of St. Luke as seen by him, was the same as is read at the present day.

The next question we have to decide is who wrote those Gospels? Were they the works of Matthew, Mark, Luke and John, as they are now commonly supposed to be? They are. How is that proved? In the same way as the authorship of any other work is proved: by witnesses. In this case the witnesses of the tradition are Fathers of the Church, but one thing is to be noted. These men are cited not to demonstrate the truth of the doctrines preached by Christ, but only to establish a single fact: that Matthew, Mark, Luke and John wrote the works attributed to them. As to whether they wrote under divine inspiration, that question does not come up for discussion at present.

On the question of the authorship of the four gospels, these Fathers were competent judges. After all they were Christians, and intensely interested in what were considered the most important Christian writings.

A most convincing witness is the Muratorian Fragment.<sup>42</sup> The

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and containing several verses from the Gospel of St. John, see J. M. Vosté in *The Homiletic and Pastoral Review* 47 (1947), pp. 802-804.

<sup>42</sup>This is a list of canonical books. It was composed *circa* 175-200. It was probably an episcopal letter to instruct the Roman Church concerning the books of the New Testament. It is a very powerful document for it is not based on the opinion of one man. Its test for canonicity is the practice of



beginning of this important document is lost, but it assigns as the author of the third and fourth gospels Luke the physician, a companion of St. Paul's journeys; and John, one of the disciples, one of a group which contained codisciples, bishops, and the Apostle Andrew. Papias (*circa* 70-165) attributes the first gospel to St. Matthew. So did St. Irenaeus (*circa* 135-202). Irenaeus was bishop of Lyons and a disciple of Polycarp (*circa* 70-156). The latter was a disciple of St. John the Apostle.<sup>43</sup> As for the second gospel, the author was St. Mark. So assert Papias and St. Irenaeus.<sup>44</sup>

Now arises the question: can we place credence in the writings of the four evangelists? We can, for they pass the acid test of historical works, namely, the authors were in a position to know the facts, and they had no reason to falsify them. Two of the evangelists were immediate witnesses of the events they describe. Luke was directly connected with immediate witnesses,<sup>45</sup> while Mark, according to very early writers, faithfully reproduced the preaching of St. Peter.

As regards the facts narrated and also as regards the sermons or instructions of Christ, they were public and easy to grasp.

Moreover, the apostles had no motive to falsify the record and thus deceive the readers. For instance, they did not glorify themselves; they painted themselves in a rather inglorious light. Preaching the divinity of Christ to the Jews, they could expect only banishment and stripes. If they knowingly induced others to adhere to a lie, they piled up for themselves punishment in the next life. Moreover, when the Synoptics wrote, there were still

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the Catholic Church. By Holy Scripture it understands those books of whose authority there has never been any doubt in the church. See B. J. Kidd, *A History of the Catholic Church to A.D. 461*, I Oxford, 1922, pp. 154 fol. and 61 fol. The original is in Greek. The Latin text is found in J. E. Steinmueller, *A Companion to Scripture Studies* 1, New York, 1941, pp. 390-393. See also p. 93.

<sup>43</sup>For a further list of witnesses on the authority of the first gospel, see Steinmueller, *ibid.*, vol. 3 New York, 1943, pp. 53-55.

<sup>44</sup>Steinmueller, *ibid.*, vol. 3, pp. 76 fol.

<sup>45</sup>Luke 1, 1-4.

living many contemporaries of Christ, both friends and enemies. They could detect falsity of facts.

Dr. Brunner, a devout and sincere Christian, strangely enough, holds with Rationalists and Modernists, that the Gospel of St. John is not historical.<sup>46</sup> Now the arguments given above are as valid in the case of John as in the case of the Synoptics, but we shall add a few others.

It strikes even the casual reader that John is very careful about facts, times, circumstances, details. This points to a desire to describe accurately. He tells us that Andrew and another disciple first met Christ on the bank of the Jordan "about the tenth hour."<sup>47</sup> The Jews used for purification stone water jars, each holding two or three measures.<sup>48</sup> "John was also baptizing in Aenon, near Salim, for there was much water there."<sup>49</sup> Jacob's well was in Sichar in Samaria.<sup>50</sup> The pool in Jerusalem, by the Sheepgate, had five porticoes.<sup>51</sup> Before multiplying the loaves, Our Lord asked *Philip*, "Whence shall we buy bread, that these may eat?"<sup>52</sup> The feast of the Dedication took place during the winter.<sup>53</sup> Bethany was some fifteen stadia distant from Jerusalem.<sup>54</sup> Mary of Bethany "took a pound of ointment, genuine nard of great value" to anoint the feet of Jesus.<sup>55</sup> Before washing the feet of His disciples, He "rose from the supper and laid aside His garments, and taking a towel girded Himself. Then He poured water into the basin."<sup>56</sup> Our Lord had often been in Gethsemani with His disciples.<sup>57</sup> The name of the servant whose *right* ear

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<sup>46</sup>"John does not draw a picture of the Christ which the historian would recognize—what does John care about historical knowledge?" M p. 185.

<sup>47</sup>1, 35-40.

<sup>48</sup>2, 6.

<sup>49</sup>3, 23.

<sup>50</sup>4, 5.

<sup>51</sup>5, 2.

<sup>52</sup>6, 5.

<sup>53</sup>10, 22.

<sup>54</sup>11, 18.

<sup>55</sup>12, 3.

<sup>56</sup>13, 4.

<sup>57</sup>18, 2.

was cut off by Peter's sword was Malchus.<sup>58</sup> Annas "was the father-in-law of Caiphas, who was the high priest that year."<sup>59</sup> The soldiers placed upon Christ a *purple* cloak.<sup>60</sup> The judgment-seat was in a place called Lithostratos.<sup>61</sup> The body of Christ was wrapped in linen cloths and with spices, "after the Jewish manner of preparing for burial."<sup>62</sup> Our Lord's appearance at the sea of Tiberias is described in minute detail. Seven disciples were present. The names of five are given. The number of fishes in the miraculous draft was one hundred and fifty-three.<sup>63</sup>

Now this care as to minutiae is a sign of the exact historian.

But there are others. In his prologue (1, 1-19) St. John calls Christ the Logos. Now he never quotes Our Lord as using this term concerning Himself. Therefore the evangelist draws a careful distinction between Our Lord's discourses and his (John's) meditations upon them.<sup>64</sup>

Again note the difference in stress on doctrines in the First Epistle of St. John and in his Gospel. In the epistle, heretical sects already in existence are assailed. Now if John were not writing true history in his Gospel, he would have placed speeches in Our Lord's mouth attacking these groups or at least their doctrines. Nothing of the kind, however, is to be found.

Finally in the Fourth Gospel we have words of Christ which were obscure at first and to which the evangelist adds the explanation which came to him later, either by the fulfilment of a prophecy, his own reflexion, or the illumination of the Holy Spirit.<sup>65</sup> It would have been simpler to quote our Lord as using

<sup>58</sup>18, 10-12.

<sup>59</sup>18, 13. See the article "The Hatred of the House of Annas" by Paul Gaechter in *Theological Studies* 8, (1947) pp. 3-35, for a detailed study of the house of Annas and an explanation of the phrase, "the high priest that year."

<sup>60</sup>19, 2.

<sup>61</sup>19, 13.

<sup>62</sup>19, 40.

<sup>63</sup>21, 1-12.

<sup>64</sup>On the origin and content of the term Logos as employed by John, cf. J. Moran in *The Ecclesiastical Review*, 113 (1945) pp. 358-365.

<sup>65</sup>Examples are 2, 19-23 (the temple of His body), and 7, 37-40.

language which was easy to understand. However, on some occasions Our Lord did not speak that way. And John gives a true and exact picture of Him.

We have now established that the four evangelists wrote good and reliable history. Did they clearly state that Christ rose from the dead? They did, in unmistakable terms. First there is no doubt of the fact of Christ's death. He "again cried out with a loud voice and gave up His spirit. . . . Pilate ordered the body to be given up."<sup>66</sup> "Jesus cried out with a loud voice, and expired. . . . The centurion . . . who saw how he had thus cried out and expired. . . . Pilate wondered whether he had already died. And sending for the centurion, he asked whether he was already dead. And when he learned from the centurion that he was, he granted the body to Joseph."<sup>67</sup> "And having said this, he expired. . . . He (Joseph) went to Pilate and asked for the body of Jesus. And he took him down."<sup>68</sup> "And bowing his head he gave up his spirit. . . . When they (the soldiers) came to Jesus, and saw that he was already dead, they did not break his legs, but one of the soldiers opened His side with a lance, and immediately there came out blood and water. And he who saw it has borne witness, and his witness is true; and he knows that he tells the truth."<sup>69</sup>

The four writers are equally clear as to the fact of the resurrection. The Apostles did not expect or hope that their Master would rise. They did not believe the reports of the Holy Women. When Christ appeared in the Upper Room, they thought they saw a spirit. To convince them of the reality of His presence, He ate before them and allowed them to touch Him. The same privilege was granted to Thomas, who was obstinate in his unbelief. And it was not only within the Upper Chamber that He appeared. In the full light of day, on the shore of the Sea of

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<sup>66</sup>Matt. 27, 50 and 58.

<sup>67</sup>Mark 15, 37; 39; 44-46. The Centurion therefore pronounced Christ officially dead. The sentence had been carried out in full.

<sup>68</sup>Luke 23, 46, 52 and 53.

<sup>69</sup>John 19, 30; 33-36.

<sup>70</sup>Acts 1, 21.

Tiberias, He spoke, cooked a breakfast, and walked along the sand.

It was on the solid fact of the Resurrection that the Apostles based their teaching. When St. Peter proposed the election of an Apostle to take the place of Judas, he established the following qualification, "Therefore, of these men who have been in our company all the time that the Lord Jesus moved among us, from John's baptism until the day that He was taken up from us, *one must become a witness with us of His resurrection.*"<sup>71</sup>

In his very first sermon on the day of Pentecost the same Apostle told the Jews, "Him. . . you have crucified and slain by the hands of wicked men. But God hath raised him up."<sup>72</sup> And St. Paul wrote that Christ "rose again the third day . . . (and) he was seen by more than five hundred brethren at one time, many of whom are with us still."<sup>73</sup>

Dr. Brunner's love of Christ is deep and sincere, but when he writes that "the Resurrection of the Lord is not an 'historical event' which can be reported,"<sup>74</sup> he is flatly contradicting the preaching of the Apostles.

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<sup>71</sup>Acts 1, 21-23.

<sup>72</sup>Acts 2, 23 fol.

<sup>73</sup>1 Cor. 15, 4 and 6.

<sup>74</sup>M p. 575. The resurrection of course was a miracle, but Dr. Brunner has no hesitation in believing in miracles. "They," he writes, "are proofs of the presence of the Creator in power. Jesus does not refuse to work miracles. He simply refuses to work them for purposes of display or ostentation" M p. 557. Our Lord rose from the dead to vindicate His claim to divinity.



## CHAPTER 14.

### THE CHURCH

The Church as founded by Christ and governed by the Apostles was a visible entity, entered into by an outward, public juridical act, baptism. The result of St. Peter's first Pentecostal sermon was that they "who received his word were baptized, and there were added that day about three thousand souls."<sup>1</sup> Now the three thousand were identifiable; if they were added, they were added to something equally external. Likewise when Philip the deacon had aroused faith in the Ethiopian, who was a minister of the queen of Candace, he was not content with that. He and his convert descended into a pool or stream, and the newly won follower was baptized. Thus he became a Christian.<sup>2</sup> Saul was likewise baptized.<sup>3</sup>

The story of the reception of the first Gentile converts into the Church is very revealing. St. Peter was astounded at the effect of his sermon to the Gentile proselytes. He saw that this was a sign that God wished them to become full fledged Christians. "Can anyone refuse the water to baptize these," he exclaimed, "seeing that they have received the Holy Spirit just as we did?"<sup>4</sup> "And he ordered them to be baptized in the name of Jesus."<sup>5</sup>

Therefore in the Apostolic Church, the growth did not remain hidden,<sup>6</sup> nor did "the Church of faith extend far beyond the Church as a worshipping community."<sup>7</sup> The worshipping community was *the Church*.

It is amazing to read that the Reformed Church and the Catholic Church "form the one Christian Church."<sup>8</sup> No Catholic would admit that; he could not and remain a Catholic. And if faith is

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<sup>1</sup>Acts 2, 41.

<sup>2</sup>Acts 8, 26-40.

<sup>3</sup>*Ibid.*, 9, 18.

<sup>4</sup>*Ibid.*, 10, 47.

<sup>5</sup>*Ibid.*, 10, 48.

<sup>6</sup>As asserted in M p. 616.

<sup>7</sup>D I p. 538.

<sup>8</sup>M p. 102.

the bond of union, as Dr. Brunner seems to hold,<sup>9</sup> it is hard to see how a person who firmly believes, *as a matter of faith*, that under certain conditions the Pope is infallible, and one who vehemently denies the same proposition, can belong to the same church.

Now if the Church "alone brought forth the Canon of Holy Scripture, the Bible, which is the standard of the human message of Christ,"<sup>10</sup> that Church certainly is the Roman Catholic. And note that the latter rejected books, which sects claiming to be Christians, accepted. An amorphous collection of believers, with no central authority, could never have settled on the exact number of books. It would be interesting to know how Professor Brunner thinks the selection of some books and the rejection of others came about.

That St. Paul conceived the Church as a visible reality, needs no demonstration. He frequently refers to it as a human body. Now a human body is not only visible, it is coordinated and centrally directed.

The celebrated J. de Ghellinck has just published his *Patristique et Moyen Age, Tome I, Les Recherches sur Les Origines du Symbole des Apotres*.<sup>11</sup> Commenting on this great work, F. O. Corcoran writes, "The important place of the Creed in early liturgical rites especially in the rite of baptism, . . . demonstrates in a most emphatic way the dogmatic character of the Christian religion. . . . It is a matter, not of one witness, nor of a few bits of evidence suggesting a dogmatic tendency, but of a vast collection of solidly established facts from all parts of the Christian world and from the very beginnings of Christian life. . . . The scholars, many of whom are non-Catholics, who have done serious work on the question have unanimously agreed that the Creed dates from Apostolic times. . . . That primitive Christianity was a dogmatic religion . . . is confirmed by the fact that *no one could become a Christian* (italics mine) unless he professed his belief in the

<sup>9</sup>"Whoever acts as a believer, by that fact acts as a member of the Church, united with the whole body of believers." D I p. 523.

<sup>10</sup>D I p. 537.

<sup>11</sup>Bruxelles, 1946.

articles of faith contained in the Creed."<sup>12</sup> The conclusion is inescapable. The early Church was not a mere collection of believers. Even a belief in fundamental truths was only a prerequisite to becoming a Christian. To belong to the Church, one had to undergo a visible ceremony, baptism. This act made him recognizable by the other members. He was now a member of an organization.

The early Christian Church, therefore, was a visible body. The question arises: was this in accordance with the designs of Christ? It was. In His commission to the Apostles, He charged them, "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."<sup>13</sup> Now disciples of a master can be recognized, but in this case there was an external ceremony by which one was made a disciple. Baptism was the rite of initiation.

However, there are secret societies in which the initiates are not known by outsiders nor perhaps by all of the fellow members. Is that the kind of fellowship Christ envisaged? By no means. He calls His followers, a city on a mountain. "A city set upon a mountain," He says, speaking of His followers, "cannot be hidden."<sup>14</sup> How striking these words must have sounded to the Jews who could visualize their lofty capital, or to simple Galileans whose towns faced the plain of Esdraelon (or Megiddo) and Valley of Jezrael. These cities cannot escape the eye. Neither can Christ's Church.

The idea of externality or visibility of the Church is brought out by many other comparisons. Christ speaks of his followers as a flock,<sup>15</sup> and frequently as a kingdom or as the kingdom of

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<sup>12</sup>F. O. Corcoran in *Theological Studies* 7 (1947) pp. 327 fol.

<sup>13</sup>Matt. 28, 19.

<sup>14</sup>Matt. 5, 14.

<sup>15</sup>"Other sheep I have which are not of *this* fold. Them also must I bring, and they shall hear my voice, and these shall be one fold and one shepherd" John 10, 16. Now in Palestine a shepherd knew every one of his flock, each sheep and lamb recognized the call of the shepherd. Yet Dr. Brunner affirms that "there are true members of the Church of faith that belong to no worshipping congregation." D I p. 538. Pope Pius XII

heaven.<sup>16</sup> Now a kingdom is something easy to recognize.

But the Church as established by Christ is not only a collection of members who may be recognized; it is a society in the strict sense. It has organization, which stems from authority. To Peter, Our Lord promised the keys of the kingdom of heaven, and the power to bind and loose upon this earth.<sup>17</sup> Peter is thus given supreme authority over the kingdom of God upon earth, i.e., the Church. For among Oriental peoples, keys represented power. A conqueror received the keys of a city. He carried the key upon his shoulder as a sign of his authority. This custom is referred to in the Old Testament.<sup>18</sup> But more important, in the New Testament, St. John represents his Master as saying "I am the First and the Last, and he who lives; I was dead, and behold I am living forevermore; and I have the keys of death and of hell."<sup>19</sup> "Thus says the holy one, the true one, he who has the key of David, he who opens, and no one shuts, and who shuts and no one opens."<sup>20</sup> Christ has the keys of authority over His Church, but these He promised to deliver to the apostle Peter.

And this He did on a historic occasion. Appearing after His resurrection near the sea of Tiberias, he said to Peter, "feed my lambs; feed my lambs; feed my sheep."<sup>21</sup> These are very significant words from our Divine Lord, who called Himself the

in his encyclical *Mystici Corporis* writes beautifully on the visibility of the Church. See *The Mystical Body of Christ*, edited by the America Press, 1943, pp. 8-13.

<sup>16</sup>By kingdom of heaven, Our Lord sometimes meant heaven itself, and sometimes His Church. In the parables where he states that bad fishes and scandals are to be founded in the kingdom of heaven, the reference is to the Church. There is no evil or scandal in heaven.

<sup>17</sup>"And I will give thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven" Matt. 16, 19.

<sup>18</sup>"And I will lay the key of the house of David upon his shoulder": (the keys to ancient cities were huge.) "and he shall open, and none shall shut; and he shall shut, and none shall open" Is. 22, 22.

<sup>19</sup>Apoc. 1, 18.

<sup>20</sup>*Ibid.*, 3, 7.

<sup>21</sup>John 21, 15-18.

good shepherd, and who referred to His followers as His flock.<sup>22</sup>

Peter, by the mandate of his Master, is the shepherd of Christ's entire flock.<sup>23</sup> In other words, the Chief of the Apostles is to bear to the Church the relationship which a shepherd bears to his flock. Now a shepherd finds pasturage for his sheep and lambs, he defends them from wolves, he heals their wounds, he searches out the wanderers. They depend for their very existence on him. In brief he rules them.<sup>24</sup>

But we need not rely on these Petrine texts alone. The Apostles were the best judges of the designs of their Master. They had spent many months under His tutelage. From Him they had received the Holy Spirit, who had refreshed and strengthened their memories on the subject of Our Lord's doctrines.<sup>25</sup> Now in the famous Council of Jerusalem they and the elders passed a decree. "For the Holy Spirit and we have decided to lay no further burden upon you but this indispensable one, that you abstain from things sacrificed to idols and from blood and from what is strangled and from immorality."<sup>26</sup> Now this was a significant decision. It opened up the Church to the Gentiles;<sup>27</sup> it loosed the bonds of the Mosaic law. Hence it can be seen that the apostles considered themselves possessed of immense power.

The *infant* church was therefore a visible society with Peter as its head. But what sort of Christianity did Christ wish to prevail *after the death* of the first rulers? The answer is, that He clearly intended that it should remain substantially as it was in the beginning. In his plans, Peter and his fellow apostles were to have perpetual successors.

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<sup>22</sup>*Ibid.*, 10, 1-10. Is. Ps. 22 (23 in the Protestant versions), God is referred to as a shepherd.

<sup>23</sup>Of course, he is subordinated to Christ, for his authority is from the latter.

<sup>24</sup>The Hebrews were not the only ancient people to speak of rulers as shepherds. Homer does so frequently.

<sup>25</sup>Acts 2, and John 14, 26.

<sup>26</sup>Acts 15, 28.

<sup>27</sup>God had already told Peter that this should be done in the case of Cornelius the centurion, (Acts 10), but the apostle apparently had not at first understood the universality and method of application of this principle.



For the Church itself was to remain until the end of time. "The gates of hell," stated Our Lord, "shall not prevail against it."<sup>28</sup> No time limit is placed on this promise. But on a later occasion Christ was even more explicit and definite, "I am with you all days, even unto the consummation of the world."<sup>29</sup>

Now what was this church that would remain until time should be no more? It was the structure that Christ Himself built upon Peter. If it ever should become something hidden,<sup>30</sup> invisible,<sup>31</sup> a mere "fellowship of those who believe in Christ"<sup>32</sup> it would cease to exist, and Christ's promise would be rendered useless. That of course could never happen.

With respect to Professor Brunner's views as expressed in *Theology Today*, it is sufficient to state that the Apostolic Church was hierarchical. This we can see in Chapter 8 of the Acts of the Apostles. Philip the deacon had baptized converts, but the Apostles sent Peter and John to convert them. There were, therefore, various degrees of power and authority in the Church from the earliest times.

As for Professor Brunner's strictures on the practices and tendencies of the Catholic Church, we think it best in all Christian charity to leave them unanswered. There is no advantage to be gained from stirring up unnecessary *odium theologicum*.

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<sup>28</sup>Matt. 16, 18. Ancient cities were most stoutly defended at the gates. Hence gates mean strength.

<sup>29</sup>Matt. 28, 20.

<sup>30</sup>M p. 616.

<sup>31</sup>D I p. 535.

<sup>32</sup>M p. 73.

## CHAPTER 15.

### VIRGINITY, MARRIAGE AND DIVORCE

Since Dr. Brunner has a reverence for the word of God, it is strange that he should hold that "the argument for virginity which forced its way into the Christian Church at a very early stage must be described most decidedly as a serious distortion of the Biblical idea of marriage."<sup>1</sup> The Catholic Church has never regarded marriage as something base or ignoble, but it has always considered virginity as something superior. In this, it takes its views from Christ Himself. When the Apostles, because of His rigid doctrine on the indissolubility of marriage, exclaimed :

If the case of a man with his wife is so, it is not expedient to marry. He replied 'Not all can accept this teaching; but those to whom it has been given. For there are eunuchs who were born so from their mother's womb; and there are eunuchs who were made so by men; and there are eunuchs who have made themselves so for the kingdom of heaven's sake. Let him accept it who can.' (Matt. 19, 10-13).

Now of course the phrase "who have made themselves so for the kingdom of heaven's sake" must no more be interpreted literally than similar phrases concerning cutting off and throwing away a hand or foot to secure salvation (Matt. 5, 29-31; 18, 9). Mere physical disability is no guarantee to eternal happiness.<sup>2</sup> The sense of Our Lord's statement is that those who abstain from marriage for supernatural reasons embrace a lofty state, one needing divine assistance, ("let him accept it who can").

Though Protestant Liberals prefer the Synoptics to St. John and St. Paul, the opposite is true of Brunner. He often argues against a Catholic position by appealing to the writings of these two Apostles. Thus for instance on the subject of the Virginal Conception,<sup>3</sup> he writes, "This so-called fundamental dogma is not mentioned either by Paul or by John."<sup>4</sup> Hence passages from

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<sup>1</sup>D I, p. 364.

<sup>2</sup>J. Knabenbauer *in h. l.*

<sup>3</sup>Generally called erroneously the Virgin Birth.

<sup>4</sup>M p. 323.

these two sacred writers should have special weight with him. Now St. Paul sums up his doctrine on virginity in a very few words.

But if any man thinks that he incurs disgrace with regard to his virgin, since she is over age, and if so it ought to be done, let him do what he will; he does not sin if she should marry. But he who stands firm in his heart, being under no constraint, but is free to carry out his own will, and has decided to keep his virgin—he does well. Therefore both he who gives his virgin in marriage does well, and he who does not give her does better (I Cor. 7, 36-39).<sup>5</sup>

The Apostle gives his reason for the superiority of virginity.

He who is unmarried is concerned about the things of the Lord, how he may please God. Whereas he who is married is concerned about the things of the world, how he may please his wife; and he is divided. And the unmarried woman, and the virgin, thinks about the things of the Lord, that she may be holy in body and in spirit. Whereas she who is married thinks about the things of the world, how she may please her husband (I Cor. 7, 32-35).

Of course St. Paul is referring to virginity voluntarily embraced and for supernatural motives.

St. Paul's doctrine on virginity is not based on his eschatology, on some erroneous view that the coming of the Lord was near at hand. That St. Paul expected the end of the world to occur soon, is asserted by many non-Catholic exegetes,<sup>6</sup> but their contention cannot be proved. The Apostle himself writes: "for you yourselves know well that the day of the Lord is to come like a thief in the night" (I Thess. 5:2). Now we need not stress that a burglar does not furnish in advance a time table to his victims.

The opinion of the Rationalists as to St. Paul's erring eschatology is based principally on a false interpretation of a passage in First Thessalonians:

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<sup>5</sup>This passage is discussed by Richard Kugelman in *The Catholic Biblical Quarterly*, 10 (1948) pp. 72-81.

<sup>6</sup>Thus Arthur Darby Nock, *St. Paul*, London, 1938, p. 154; Kirsopp Lake, *Paul*, New York 1934, p. 121; Guy Kendall, *A Modern Introduction to the New Testament*, London, 1938, p. 147; J. E. Frame, *Thessalonians in The International Critical Commentary*, New York, 1912, p. 172; and J. Moffatt in *The Expositor's Greek Testament*, 4, London, p. 37.

For this we say to you in the word of the Lord, that *we who live, who survive* until the coming of the Lord, shall not precede those who have fallen asleep. . . . The dead in Christ will rise up first. Then *we who will live, who survive*, shall be caught up together with them in clouds to meet the Lord in the air, and so we shall ever be with the Lord (I Thess. 4: 15-18).

In this citation the words in italics are expressed in the Greek by present participles. Now a present participle in Greek does not necessarily state a fact; it may express a condition. We who live, who survive may mean here, *if we are alive, if we are surviving*. This is true even in the language of Saint Paul. He writes, "For if they did not escape who rejected him who spoke upon earth, much more shall we not escape *who turn away* (present participle) from him who speaks in heaven" (Heb. 12, 25). St. Paul is not stating here that he and his followers are actual apostates; he says their judgment will be severe, *if they apostatize*.

However, the Thessalonians actually did misunderstand or misconstrue the Apostle's letter, so he wrote them a second, and in this he said,

We beseech you, brethren, by the coming of our Lord Jesus Christ and our being gathered together unto him, not to be hastily shaken from your right mind, nor terrified, whether by spirit, or by utterance, or by letter attributed to us, as *though the day of the Lord were near at hand* (2 Thess. 2, 1).

St. Paul does not state that the end of the world is far distant. On that subject he knew only one element. It will come "as a thief in the night."<sup>7</sup>

There are some other passages which seem to hint that the Apostle thought that the coming of the Saviour was near at hand. Thus he writes,

I think, then, that this is good on *account of the present distress*—that it is good for man to remain as he is. Art thou bound to a wife? Do not seek to be freed. Art thou freed from a wife? Do not seek a wife . . . and if a virgin marries, she has not sinned. Yet such will have tribulation of the flesh. But

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<sup>7</sup>An excellent study of St. Paul's eschatology is W. J. McGarry, *Paul and the Crucified*, New York, 1939, pp. 62-65.

I spare you that. But this I say, brethren, *the time is short*; it remains that those who have wives be as if they had none; and those who weep, as though not weeping; and those who rejoice, as though not rejoicing; and those who buy, as though not possessing; and those who use this world, as though not using it, for this world as we see it is passing away (1 Cor. 7, 26-32).

A bit further on in this same epistle, the Saint uses similar language. After citing from the Old Testament examples of various sins and their punishment, he adds, "Now these things happened to them as a type, and they were written for our correction, *upon whom the final age of the world has come*" (1 Cor. 10, 11).

Before examining these passages, it will be well to consider a few others which show that the Saint either did not expect the end of the world to come soon, or at least visualized the possibility that he might die before the coming of the Lord. Thus in 1 Thess. 5, 10, he speaks of "Our Lord Jesus Christ, who died for us in order that, *whether we wake or sleep* (i.e., live or die), we should live together with him." These words show that from the passage in the same letter "we who live, who survive until the coming of the Lord" (1 Thess. 4, 15), one cannot rightly infer that St. Paul had a firm conviction that he should be alive at the Last Day. To the Corinthians he writes, "For we know that he who raised up Jesus *will raise up us also with Jesus, and will place us with you*" (2 Cor. 4, 14). Here the saint excludes himself and some others from the number of those whom the Lord will find alive at His coming.<sup>8</sup> But a more conclusive argument can be drawn from chapters 9, 10, and 11 of the *Epistle to the Romans*. Here we are told that the conversion of the Gentiles will precede that of the Jews. Especially striking is the following: "For I would not, brethren, have you ignorant of this mystery, lest you be wise in your own conceits, that a *partial blindness only* has befallen Israel, until the full number of Gentiles should enter and thus *all Israel shall be saved*" (Rom. 11, 25, 26).<sup>9</sup>

<sup>8</sup>Thus R. Cornely in *h. l.*

<sup>9</sup>Here there is a question of entrance into the Messianic kingdom or the Catholic Church. R. Cornely in *h. l.*



Now it is evident that the Apostle must expect that a rather considerable time should elapse before first all the Gentiles, and secondly all the Jews, should be converted.<sup>10</sup>

Realizing, therefore, from the passages just cited, that St. Paul had frequently expressed views at variance with an expectation of the speedy second coming of the Lord, let us consider the verses which seem to portend an end to the world in the immediate future. What is the "present distress" referred to in 1 Cor. 7? It is difficult to discover with certainty. Though the word *ἀνάγκη* is found at times both in the New Testament and the Apocrypha with relation to the crisis preceding the end of the world, there are verses in St. Paul where it has no such meaning.<sup>11</sup> As for the phrase *the time is short*, there is no reference to the Parousia. To prove this point, all we have to do is to recall what the Saint writes of the conversion of the Gentiles and later of the Jews.

But does not the Saint tell us that "the final age of the world has come"? (1 Cor. 10, 11). He does, but by this he means the Messianic Age, predicted by the prophets. As to its duration, he gives no information.<sup>12</sup> St. Paul, therefore, clearly teaches the excellence of virginity, but he does not base his doctrine on the speedy coming of the Lord.

Now let us examine the doctrine of the Beloved Disciple. He is quite clear in his views on the excellence of virginity. Of one of his visions he writes:

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<sup>10</sup>Our Lord had foretold "this Gospel of the kingdom shall be preached in the whole world, for a witness to all nations; and then will come the end" (Matt. 24, 14). R. Cornely, however, in commenting on Romans 11, 26, says that according to the revelation made to Paul, Our Lord's prophecy cannot be interpreted in the narrow sense of mere preaching of the Gospel among all peoples. *It will be accepted everywhere.*

<sup>11</sup>2 Cor. 12, 10; 1 Thess. 3, 7.

<sup>12</sup>Catholic authorities on St. Paul and on the Parousia, include Allo and Cornely, also J. B. Colon in *Dict. de Théol. Cath.*, II B, 2388-2391; A. Lémonyer in *Dict. Apol. de la Foi Cath.*, 1, 1916, 1919, and F. Prat, *La Théologie de Saint Paul* 1 (20<sup>ème</sup> éd.) Paris, 1930, pp. 87-91. For responses of the Biblical Commission on this subject, cf. Denzinger-Bannwart, *Enchiridion Symbolorum*, Freiburg in Baden, 2179-2182.

And I saw, and behold, the Lamb was standing on Mount Sion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads. . . . And they were singing as it were a new song before the throne, and before the four living creatures and the elders; and no one could learn the song unless those one hundred and forty-four thousand, who had been purchased from the earth. These are they who were not defiled with women; for they are virgins. These follow the Lamb wherever he goes" (Apoc. 14, 1-5).<sup>13</sup>

There are, it is true, some exegetes who think that the passage refers to all the elect.<sup>14</sup> Even if their interpretation is correct, the passage contains a high commendation for virginity, for heavenly sanctity is represented by virginity. This could not be the case, unless in the mind of the writer, virginity was a sublime state.

### *Marriage*

Matrimony is not merely an institution of nature, it has been raised by Christ to the dignity of a sacrament. The best demonstration of this doctrine is the constant teaching of the Church throughout many centuries. The assertion that the New Testament proof is based on the Latin word *sacramentum* is false. Not a single Catholic authority bases his proof upon this word. In fact, some esteemed Catholic theologians either deny that the passage in Ephesians 5 proves that matrimony is a sacrament or hold that the proof is weak.<sup>15</sup> But more important, Orthodox Greeks and heretical sects, as Armenians and Jacobite Copts, also defend the sacramental character of marriage. Now these churches do not use the Latin Vulgate.

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<sup>13</sup>There is no doubt that St. John is the author of this work. Cf. J. Corluy in *Dictionnaire de la Bible*, 1, 1, 742-746.

<sup>14</sup>So affirms L. Fillion, *La Saint Bible Commentée* 8 (éd. 9<sup>ème</sup>) Paris, 1928, p. 847. Fillion, however, does not hold this opinion.

<sup>15</sup>For instance F. Prat, *La Théologie de Saint Paul II*, (éd. 18<sup>ème</sup>) 1933, p. 328; J. M. Vosté, *Commentarius in Epistulam ad Ephesios*, Romae, 1921, p. 229; L. Lercher, *Institutiones Theologiae Dogmaticae*, 4, Oeniponte, 1930, p. 623. Both the Westminster version and the Confraternity version translate *sacramentum* by the word mystery.

The preposterous statement that all marriages are adulterous is based on the Lutheran doctrine that man is essentially sinful. It is no wonder that a religion which teaches this abhorrent notion should have lost its grip.

No Catholic theologian ever held that the *sole* purpose of sexual intercourse was the procreation of offspring. It is the common teaching of the Church that matrimony has three ends: 1) the generation and education of children; 2) mutual love, devotion and service; 3) a remedy against concupiscence, i.e., checking sexual pleasure within the limits of morality.<sup>16</sup> Intercourse between married people is not sinful, and may express mutual love. As Brunner might have found out if he had consulted text books on moral theology written *before* the Encyclical *Casti Connubii*, Pius XI introduced no new doctrine. Catholic moralists had always sanctioned intercourse between those whose advanced age precluded normal expectancy of children.<sup>17</sup>

### *Divorce*

Though Brunner pays lip service to the indissolubility of the marriage bond, he allows the contracting parties to sever their union on rather vague grounds. As far as his doctrine is concerned, "incompatibility of temperament," a euphemism for desire to marry some one else, may be urged as an excuse to throw off the galling shackles. With respect to the clause in Matthew 5, 32: "saving for the sake of fornication," it is found, with slight verbal differences which do not change the sense, in all the Greek MSS versions and Patristic citations.<sup>18</sup> Yet Brunner does not hesitate

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<sup>16</sup>The three blessings of matrimony, as seen in the teaching of St. Augustine, are *bonum prolis, fidei et sacramenti*. *De Bono Conjugali* 3, 24, 32; *Corpus Scriptorum Ecclesiastorum Latinorum* 41, 226. This is the common doctrine of the Church.

<sup>17</sup>Some Catholics, including St. Augustine, held that the use of matrimony unless for procreation was a *venial* sin. This opinion has no defenders today.

<sup>18</sup>Cf. Nestle, Merk and Tischendorf and Bover *in h. l.* These are the best of the modern critical editions. For an appreciation of the edition of Bover, cf. Bruce M. Metzger in *The Journal of Biblical Literature* 66 (1947), pp. 403-405; 407-409; 415-422.

to assert gratuitously that the words were not uttered by Our Lord. He also assumes without grounds that the early Church misunderstood the sayings of Jesus. Now who is more apt to know the words and spirit of Christ, those who were living close to Him, or a don living in the twentieth century? It is evident from the context in Chapters 5 and 19 that Our Lord is proposing a strict doctrine and is so understood by the Apostles. On hearing His words, they said to Him, "if the case of a man with his wife is so, it is not expedient to marry" (Matt. 19, 10).

A final point: Does Matthew 5, 32,

But I say to you that everyone who puts away his wife, save on account of immorality, causes her to commit adultery; and he who marries a woman who has been put away commits adultery,

establish at least one reason for absolute divorce? No, this interpretation is contradicted by other passages of the New Testament. St. Paul writes as follows:

But to those who are married, not I, *but the Lord commands* that a wife is not to depart from her husband, and if she departs, that she is to remain unmarried or be reconciled to her husband" (1 Cor. 7, 10-12).

Those words are absolute, the marriage bond remains, no matter why the wife departs from her husband. Again we might cite Romans 7, 3:

Therefore *while her husband is alive*, she will be called an adulteress if she be with another man; but if her husband dies, she is set free from the law of the husband, so that she is not an adulteress if she has been with another man."

But if adultery could sever the marriage bond, both husband and wife could remarry.<sup>19</sup> Now Brunner because of his principles should place great stress on St. Paul's teaching, but if he should wish to disregard it because he finds it inconvenient, he still must

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<sup>19</sup>Kirsopp Lake writes: "Divorce Paul did not permit at all. It is to be noted that on this point he diverges both from Roman and from Jewish Law, but follows and possibly quotes Jesus on the basis of his position." *An Introduction to the New Testament*, New York, 1937, p. 112.

explain away Luke 16, 18 and Mark 10, 2-13. These are decisive. When the disciples ask their Master to clear up His teaching in regard to divorce, He said, "Whoever (ὅς αὖ) puts away his wife and marries another, commits adultery against her; and if the wife puts away her husband and marries another, she commits adultery" (Mark 10, 11).<sup>20</sup>

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<sup>20</sup>The best explanation of Mt. 5, 32 is by J. P. Haran in *Theological Studies* 2 (1941) pp. 198-221. The author proved that the limiting clause should read "except in the case of adultery." The Jews distinguished between mere separation of husband and wife, and a bill of divorce which broke the marriage bond. Our Lord establishes the principle that a husband whose wife committed adultery could dismiss his wife *a mensa et toro*. Though this is the ordinary Catholic interpretation, Fr. Haran demonstrates the point in an original and conclusive manner. His Holiness Pius XI issued an authoritative encyclical on marriage and its indissolubility. Papal encyclicals are named from its opening words. This one is called *Casta Conubii*, and is worthy of serious study. It is found in *Three Great Encyclicals*, issued by the Paulist Press, 1931, pp. 73-121.



## CHAPTER 16.

### OTHER POINTS

St. Paul in his First Epistle to the Corinthians writes of the Eucharist as a sacrifice. This epistle is among the genuine letters of the Apostle of the Gentiles; on this point Catholic, Protestant and Rationalist scholars are in agreement. The letter, written about the year 56, contains the first word on the Mass which we find in the New Testament.

A word concerning the circumstances of the letter is in order. St. Paul had labored in the Achaian city for more than a year and a half.<sup>1</sup> Conversions, especially among the Gentiles, were numerous.<sup>2</sup> But, after the departure of the Apostle, various abuses and errors crept into the fold. And so three delegates, Stephen, Achaicus and Fortunatus went to St. Paul to lay open the state of the congregation and to propose some questions of conscience.<sup>3</sup> They returned with a letter, which ever since has been called the First Epistle to the Corinthians.

From the letter, the Christians learned that they were allowed to eat meat. This was a question which hitherto had tortured their consciences. For, not only at the Isthmian games, held nearby, but at all public celebrations, such as thanksgiving for victories, pageants held in honor of the emperor, and even games in the circus, pagan sacrifices were offered. The internal organs of animals were burned upon an altar. The victims were thus considered consecrated to the gods.

The meat, however, was generally sold to butcher shops. Hence a Christian might have scruples, either on the question of buying meat at the public market or of accepting an invitation to dine with a pagan friend.

But St. Paul had an answer to these perplexing problems. Any one of the faithful may buy meat available for sale, asking no questions as to its origin.<sup>4</sup> But what if a Christian were asked to dine at

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<sup>1</sup>Act§ 18, 11.

<sup>2</sup>Acts 18, 8; 10.

<sup>3</sup>1 Cor. 16, 17.

<sup>4</sup>1 Cor. 8, 4-7 and 10, 25.

the home of a pagan friend? He may eat, the Apostle writes, whatever is placed before him.<sup>5</sup> But a complication would arise if the host should say "this meat has been offered to idols." In that case, lest the pagan take scandal, the Christian must abstain.<sup>6</sup> Here St. Paul enunciates an important principle. A Catholic is often bound to omit an act which is not of its nature sinful,<sup>7</sup> if this act might lead a non-Catholic to think ill of the Church. A splendid example of this was the entire method of procedure of St. Paul in his missionary labors.<sup>8</sup>

Another case altogether would be an invitation from a pagan friend to attend a banquet at his home in honor of a god.<sup>9</sup> That is a sacrifice. Now to assist at a pagan sacrifice, whether it is celebrated in private or public, is a mortal sin. Christians, moreover, the Apostle says, have their own sacrifice, the Mass. This point he does not prove; he takes for granted that the Christians know it. The words of the Apostle are:

"Therefore, beloved, flee from the worship of idols. I am speaking as to men of sense; judge for yourselves what I say. The cup of blessing that we bless, is it not the sharing of the blood of Christ? And the bread that we break, is it not the partaking of the body of the Lord? Because the bread is one, we though many, are one body, all of us who partake of one bread. Behold Israel, according to the flesh, are not they who eat of the sacrifices partakers of the altar? What then do I say? That what is sacrificed to idols is anything? . . . No: but I say that what the Gentiles sacrifice 'they sacrifice to devils and not to God' and I would not have you become associates of devils. You cannot drink of the cup of the Lord and the cup of the devils; you cannot be partakers of the table of the Lord and of the table of devils."<sup>10</sup>

Now it is quite plain that St. Paul is writing of the ceremony

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<sup>5</sup>*Ibid.*, 10, 27.

<sup>6</sup>*Ibid.*, 10, 28.

<sup>7</sup>One would be bound in charity, not in strict justice.

<sup>8</sup>On this subject read Chapter 9 of the Epistle.

<sup>9</sup>I have given an example of one such a sacrificial meal at a private home in *Thought* 10 (1935), p. 259.

<sup>10</sup>1 Cor. 10, 14-22.

which Catholics call the Mass. But if there is even the slightest doubt on this point, it is settled by a reading of Chapters 11, 17-30. There the ceremony is more fully described. It is a repetition of the words and actions of Christ at the Last Supper. Now that identical religious rite is still practiced in the Catholic Church. It is the Mass.<sup>11</sup>

In Chapter 10 St. Paul compares three liturgical functions, Christian, Jewish, and pagan. They all put one in touch with real, or at least with supposed, extramundane beings. Christians must not assist at such Jewish or pagan functions, for they have one of their own. The Jewish and pagan ceremonies described are certainly sacrifices. Hence the argument demands that St. Paul presupposes as known to the Christians that their ceremony was a sacrifice. That was clear to them. They had not written to him on that point—they had asked, “are we allowed to eat meat?”

However, we have to show that the Apostle is writing of pagan and Jewish sacrifices. As for the second, the point is clear. The Apostle speaks of “sacrifices” and the “altar.” That he is referring to Gentile sacrifices is equally evident. The Gentiles “sacrifice” and partake of a “table.”

Now these sacrifices put Jews and pagans in direct contact with God or extramundane beings. As an example, let us consider the Paschal sacrifice of the Jews. The lambs were slain in the temple by the owners. The blood was caught in silver and gold vessels, which priests passed from hand to hand up to the altar of holocausts and poured on the altar. This altar represented God. The lambs were taken home, roasted and eaten at a ritual meal. Thus the people are put in touch with God, who had symbolically partaken of the blood. But the Jewish sacrifices were no longer acceptable to God. Hence St. Paul writes that Israel according to the flesh, that is the Jews who reject the Messiah, partake of the *altar*.

As for pagans, they considered that their sacrifices brought them into union with their false deities. The Greeks, for instance,

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<sup>11</sup>From 11, 17-30 we have solid proof of the real, physical presence of Christ in the Eucharist. See my article in *Thought* 11 (1936), pp. 181-194.

believed that certain animals were incarnations of definite divinities. To obtain communion with these gods, they ate the raw flesh or drank the blood of these animals. The same is true of the followers of other Oriental cults.<sup>12</sup>

But St. Paul uses strong language concerning the pagan practices and beliefs. The sacrifices of the Gentiles make of its devotees "associates of devils." They eat at "the table of devils." How is that? There are no such gods as Apollo or Zeus, it is true, but those who adore them offer sacrifice, the supreme act of worship, and not to the true God. In this they are guilty. They could know the true God.<sup>13</sup> In their religious liturgical functions they honor demons, for "all the gods of the Gentiles are devils."<sup>14</sup> Hence worshipping devils in their sacrifices, they enter into union with them. Strong words these, but they are uttered by St. Paul.

Now to conclude. St. Paul says that Jewish sacrifices make its followers "partakers of the altar"; pagan sacrifices cause its devotees to become "associates with devils." We Christians, he states, have a religious service which is a "partaking of the body of the Lord" and a "sharing of the blood of Christ." Hence it follows that the Apostle presumes, as well known, that the Eucharistic ceremony practiced by the Christians is a sacrifice.

Dr. Brunner writes: "The repetition of the Sacrifice of the Mass, which in the peculiarly ecclesiastical sense of the word is liturgical action, and forms part of the cultus, betrays some doubt as to what God has done once for all.<sup>15</sup> The cultus as a means of bringing us in touch with God (and this is the real significance of the cultus) is abrogated, in principle, by the sacrifice of Christ."<sup>16</sup>

Now if Dr. Brunner considered that the sacrifice of the Mass

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<sup>12</sup>This point cannot be elaborated here. See J. W. Duff in the *Encyclopedia of Religion and Ethics*, 3, 764 and L. Farnell, *ibid.*, 11, 15. Among Catholic authors we may suggest E. Jacquier in *Dictionnaire de la Foi Catholique* 3, 1008-1010.

<sup>13</sup>See Chapter 9, with its analysis of Romans 1.

<sup>14</sup>Psalm 95, 5. This Psalm is numbered 96 in the Jewish and Protestant Bibles.

<sup>15</sup>D I p. 189.

<sup>16</sup>*Ibid.*, p. 310.

"betrays some doubt" on the part of Catholics, "as to what God has done once for all," he could easily have discovered whether or not such doubt existed. Any Catholic textbook would have shown him the Catholic position. And in all fairness, before attacking a doctrine, he should have acquainted himself thoroughly with it.

The official teaching of the Church on this matter is thus stated by the Council of Trent:

Our God and Lord, though He was about to offer Himself once on the altar of the Cross unto God the Father . . . that He might leave to His own beloved spouse, the Church, a visible sacrifice, such as the nature of man requires, whereby the bloody sacrifice, once to be accomplished, *might be represented*, and the memory thereof remain even to the end of the world, and its *salutary virtue be applied* to the remission of sins, which we daily commit . . . offered to God the Father His own body and blood under the species of bread and wine.<sup>17</sup> (Italics mine.)

On the Mass Fr. M. de la Taille, S.J., writes: "On the subject of the Mass the whole of the Catholic teaching, as a matter of fact, has been set forth by the Council of Trent in three chapters and five canons, which may be summed up as follows:

1. There is in the Church a Sacrifice instituted by Christ, the Sacrifice of His Body and Blood, under the appearance of bread and wine.
2. That Sacrifice is in some sense one with the Cross; the same Victim, the same Priest: only a different manner of offering: bloodstained on the Cross; bloodless on our altars.
3. It is a Sacrifice of atonement for our sins and the sins of those for whose sake it is offered, be they living or dead, but dead in Christ.
4. Its worth and efficacy is derived from the Sacrifice of the Cross, the benefit of which it applies to us.
5. Although offered to God, and to God only, yet it may be celebrated out of devotion to the Saints, as a manner of honoring their memory, *in honorem et memoriam*.

<sup>17</sup>J. Pohle-A. Preuss, *The Sacraments* 2 (5th revised edition), St. Louis, 1926, p. 333. The full Latin text is found in H. Denzinger-B. Umberg, *Enchiridion Symbolorum*, Friburgi (Freiburg in Baden) 938.



The institution of the sacrifice goes back to the Supper, when Christ, who was about to deliver Himself for us on the Cross, wishing moreover to endow His Church with a Sacrifice commemorative of His own, in His capacity of High Priest, according to the order of Melchisedech, first offered up His Body and Blood under the appearance of bread and wine, and next, appointed His apostles (and likewise their successors forever) to renew the same offering after Him.

Such is the Catholic doctrine of the Sacrifice of the Mass.<sup>18</sup>

Now let us consider the Professor's arguments with regard to the Virgin Birth.<sup>19</sup> "This so-called fundamental miracle is not mentioned either by Paul or by John."<sup>20</sup> Why the Crisis theologian should use this as a reason for questioning the doctrine is hard to fathom. He holds that John is not historical.<sup>21</sup> Does he infer that if St. John reported the Virgin Birth as an historical fact, he would maintain it?

There is practically *no* (italics his) historical evidence at all that this doctrine is based on a statement of the parents of Jesus. They, however, were the only people who would have been competent to give the necessary information.<sup>22</sup>

Catholics do not use this as an argument. They base their doctrine on Scripture. Moreover, the author assumes that Joseph is the father of Christ. This is the very point at issue. A clear case of what is called in logic *petitio principii*.

"Everything goes to prove that this doctrine arose rather late."<sup>23</sup>

One of the earliest Christian writers was St. Ignatius of An-

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<sup>18</sup>*Catholic Faith in the Holy Eucharist*, 3rd edition, Cambridge (England) 1928, pp. 102 fol.

<sup>19</sup>Several American Protestant theologians defend the Virgin Birth, or what Catholics call the Virginal Conception. Thus Archer E. Anderson in *Bibliotheca Sacra* 92 (1935), p. 360 and J. G. Machen, *The Virgin Birth of Christ*, New York, 1930. For the terminology, see Chapter 8, footnote 4. \*

<sup>20</sup>M p. 323.

<sup>21</sup>"What does John care about historical knowledge?" M p. 185.

<sup>22</sup>M p. 324.

<sup>23</sup>*Ibid.*

tioch, who about the year 107, while on the way to Rome, wrote letters to six Asiatic Churches and to Polycarp. In these he embraced the chief Christian truths for which he was eager to die. In these very short epistles there are two references to the virginal conception.

"Our God Jesus Christ was conceived by Mary according to God's dispensation of the seed of David, it is true, but also of the Holy Spirit."<sup>24</sup> He is really in the line of David according to the flesh, and the Son of God by the will and power of God; was really born of a virgin.<sup>25</sup>

It is really remarkable to find two references to this doctrine in the meagre output of seven brief letters.

A form of writing common in early Christian times were the Apologies or Apologias. They were explanations of the Christian religion, and defenses against calumnies. They were addressed either to Jews, the Emperor or Senate, or to the public at large. One of these, that of Aristides, was composed about 140. It was directed to Antoninus Pius. In it we read:

Christians have their origin from our Lord, Jesus Christ. He is believed to be the Son of the Most High God, who in the Holy Spirit descended from heaven to save men, and begotten of the holy virgin without seed and without corruption,<sup>26</sup> assumed flesh and appeared to men to recall them from the error of polytheism.<sup>27</sup>

Next we cite the great St. Irenaeus, who composed his monumental *Adversus Haereses* between the years 140 and 202. Twice in this great work he refers to the virginal conception.

But again those who assert that He was simply a mere man, begotten by Joseph, remaining in the bondage of the old dis-

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<sup>24</sup>Ignatius, to the Ephesians 18; Ancient Christian Writers, *The Epistles of St. Clement of Rome and of St. Ignatius of Antioch*, Westminster, Md., 1946, p. 67.

<sup>25</sup>*Ibid.*, p. 90.

<sup>26</sup>This is the notion which Catholics call the Virgin Birth. What Dr. Brunner and Protestants refer to as the Virgin Birth is expressed by Aristides in the words "begotten of the holy virgin without seed."

<sup>27</sup>The original Greek is found in Migne Patres Graeci, 96, 1121.

obedience, are in a state of death. . . . But, being ignorant of Him who from the Virgin is Emmanuel,<sup>28</sup> they are deprived of His gift, which is eternal life.<sup>29</sup> To this they (the apostles) testify, (saying,) that before Joseph had come together with Mary, *while she therefore remained in virginity*, (italics mine) "she was found with child of the Holy Ghost."<sup>30</sup>

Now this testimony is "rather late," it is true, but it is no less remarkable. Irenaeus was a disciple of Polycarp.<sup>31</sup> The latter, in turn, had "intercourse with John and with the rest of those who had seen the Lord."<sup>32</sup> Hence the silence of John, stressed by Professor Brunner, loses its argumentative force. Irenaeus, brought up in the tradition of St. John, proclaims the Virgin Birth. We have previously cited Ignatius Martyr. Now he very probably was acquainted with the Fourth Gospel.<sup>33</sup>

The next witness we can summon is Justin, who was born in Samaria of pagan parents early in the second century. He was converted to the Christian faith at Ephesus.<sup>34</sup> He wrote a celebrated work, *The Dialogue with Trypho*. Trypho in this work is pictured as a Jew. Now in the Dialogue, Justin cites Isaias 7, the prophecy of the Virgin Birth. Thus he proves the truth of the Christian religion. In it is fulfilled the prophecy.<sup>35</sup> Justin wrote another work, *Apologia I*, addressed to the government. In this work, reference is twice made to the conception of Our Lord by

<sup>28</sup>This is an implicit reference to Isaias 7.

<sup>29</sup>Irenaeus *Against Heresies*. Found in the Anti-Nicene Fathers, 1, New York, 1926, p. 448.

<sup>30</sup>*Ibid.*, p. 452. A few lines below this citation, Isaias 7 is quoted. "Now this was done that it might be fulfilled which was spoken by Isaiah the prophet, Behold a virgin shall be with child."

<sup>31</sup>B. J. Kidd, *A History of the Church to A.D. 461*, 1, Oxford, 1922, p. 317. This well documented work of a celebrated Anglican scholar, though slightly anti-papal in bias, is probably the best history of the early Church in English.

<sup>32</sup>*Ibid.*, p. 180.

<sup>33</sup>W. J. Burghardt in *Theological Studies*, 1 (1940), pp. 1-27; 130-157.

<sup>34</sup>Here St. John spent much of his life. J. E. Steinmueller, *A Companion to Scripture Studies*, 3, New York, 1943, p. 134.

<sup>35</sup>The Anti-Nicene Fathers 1, New York, 1926, p. 231. There is a second allusion to the Virgin Birth in the *Dialogue*, *ibid.*, p. 249.

Mary without seed.<sup>36</sup> Thus it becomes clear that from the earliest time Christian writers defended the Virgin Birth.

But Dr. Brunner has another objection.

Apart from the two passages Matt. 1, 18-25 and Luke 1, 35, in the whole of the New Testament there is no trace of this idea, or any interest in it. . . . There are many indications that . . . even these passages of Matthew and Luke once read very differently.<sup>37</sup>

To take the last point first, Dr. Brunner does not state a single one of these "many indications." The correct reading of a text or passage is determined by the agreement or disagreement of the best manuscripts for the New Testament. These in general are the Greek original and Syriac and Latin versions. The more important Greek manuscripts are called uncials. They are written before the tenth century, are all in capitals, and with the words not separated. Now, *one* manuscript or codex ( $\phi$ ) among twenty-nine has for Matt. 1, 16, *Joseph to whom was espoused the virgin Mary begot Jesus who was called Christ*. In addition *one* Syriac manuscript out of five has the same. All the others have the reading of our present English Bibles; *And Jacob begot Joseph, the husband of Mary, and of her was born Jesus, who is called Christ*. Therefore, critics are agreed that the latter is the true reading.<sup>38</sup>

Consequently, Matt. 1, 18-25 and Luke 1, 35 stand. They are abundantly sufficient. But besides these passages there are "traces of this idea," delicate *nuances* which point to the doctrine of the Virgin Birth. (1) Matthew in Chapter 1 gives the genealogy of Christ as follows: Abraham begot Isaac, Isaac begot Jacob, etc., until verse 16, which reads Jacob begot Joseph, the husband of

<sup>36</sup>*Ibid.*, pp. 170, 174.

<sup>37</sup>M p. 323 fol.

<sup>38</sup>From the more ancient manuscripts, critical editions of the New Testament are cited. Among the best of our modern editions are those of Nestle, Merk, and Bover. E. Nestle, *Novum Testamentum Graece et Latine* (ed. 9a), Stuttgart, 1928; A. Merk, *Novum Testamentum Graece et Latine* (ed. 5a) Roma, 1944; J. M. Bover, *Novi Testamenti Biblia Graeca et Latina*, Matriti (Madrid), 1933. All three agree on both the Latin and Greek reading of Matt. 1, 16.

Mary, and of her was born Jesus who is called Christ. (2) An angel reports to Zachary the Nativity of John the Baptist,<sup>39</sup> but the Archangel Gabriel reveals the conception of Christ to Mary;<sup>40</sup> the shepherds found Mary and Joseph and the babe lying in the manger;<sup>41</sup> Joseph is told to take "the child and his mother," and he does so; for the return journey he is not told to take his child, but "the child and his mother";<sup>42</sup> The next indication is revealing. In Luke we read "is not this Joseph's son?"<sup>43</sup> This is a question put by the people of Nazareth. To the readers of Luke, there is no possibility of error; Luke had narrated the circumstances of Christ's conception and birth. Mark, however, had not. He tells us that the people asked, "Is this not the carpenter, the son of Mary?"<sup>44</sup> St. Paul tells us that Our Lord was "according to the flesh of the offspring of David,"<sup>45</sup> was "born of a woman";<sup>46</sup> he nowhere says a word about a human father.

Now let us consider the Old Testament. In these books where we frequently find the paternity of illustrious men, no father is assigned to the Messiah except Jahve himself;<sup>47</sup> the mother, however, is mentioned.<sup>48</sup>

Next we examine the stories of Christ's conception and birth as given in St. Luke, Chapter 1.

26. Now in the sixth month the angel Gabriel was sent from

<sup>39</sup>Luke 1, 5-18.

<sup>40</sup>Luke 1, 26-39.

<sup>41</sup>Luke 2, 16.

<sup>42</sup>Matt. 2, 13; 14; 20.

<sup>43</sup>Luke 4, 22.

<sup>44</sup>Mark 6, 3. These two evangelists do not contradict each other. The people asked both questions.

<sup>45</sup>Rom. 1, 3.

<sup>46</sup>Gal. 4, 4.

<sup>47</sup>Ps. 2, 7.

<sup>48</sup>Isaías 7, 14, Ps. 21 (22) 10-12. "I was cast upon thee from the womb." This refers to the custom of placing a new born babe on the knees of the father. Cf. Job 3, 12. Another passage which refers to the maternity of the Messiah is Michaes 5, 3. 5, 2 is the famous "And thou Bethlehem, Ephrata, art a little one among the thousands of Juda," etc. Matthew refers to this prophecy in 2, 6.



God to a town of Galilee called Nazareth, 27, to a *virgin* betrothed to a man named Joseph, of the house of David, and the *virgin's* name was Mary. 28. And when the angel had come to her, he said "Hail, full of grace, the Lord is with thee. Blessed art thou among women." 29. When she had seen him, she was troubled at his word, and kept pondering what manner of greeting this might be. 30. And the angel said to her, "Do not be afraid, Mary, for thou has found grace with God. 31. And behold, thou shalt conceive in thy womb and shalt bring forth a son; and thou shalt call his name Jesus. 32. He shall be great, and shall be called the Son of the Most High; and the Lord God will give him the throne of David his father, and he shall be king over the house of Jacob forever; 33, and of his kingdom there shall be no end." 34. But Mary said to the angel, "How shall this happen, *since I do not know man?*" 35. And the angel said to her, "The Holy Spirit shall come upon thee . . . and therefore the Holy One to be born shall be called the Son of God. 36. And behold Elizabeth thy kinswoman has also conceived a son in her old age, and she who was called barren is now in her sixth month; 37. for nothing shall be impossible with God."

Not only does St. Luke tell us twice in this story of the Annunciation that Mary was a virgin, but the context demands it. Mary said "*I know not man.*" The angel announces a miracle, but gives two reasons for Mary to accept the truth of it, 1) Elizabeth has conceived in her old age, and 2) nothing is impossible with God.

St. Matthew's account agrees with St. Luke in substance:

18. Now the origin of Christ was in this wise. When Mary his mother had been betrothed to Joseph, she was found, before they came together,<sup>49</sup> to be with child *by the Holy Spirit*. 19. But Joseph her husband, being a just man, and not wishing to expose her to reproach, was minded to put her away privately. 20. But while he thought on these things, behold an angel of the Lord appeared to him in a dream saying, "Do not

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<sup>49</sup>With the Jews there were two ceremonies, the first was betrothal, the second a ceremony by which the bride was brought to the husband's house and the nuptials celebrated. This latter was the "coming together." The ceremony might take place either immediately or later. J. F. McLaughlin in the Jewish Encyclopedia, 8, p. 337, also P. Gaechter in *Theological Studies*, 2 (1941), pp. 146-156.

be afraid, Joseph, son of David, to take to thee Mary thy wife, for that which is begotten in her *is of the Holy Spirit*. 21. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins."<sup>50</sup> 22. Now all this came to pass that there might be fulfilled what was spoken by the Lord through the prophet, saying, 23, "Behold the virgin shall be with child, and shall bring forth a son; and they shall call his name Emmanuel," which is, interpreted, "God with us." 24, So Joseph, arising from sleep, did as the angel had commanded him, and took unto him his wife.<sup>51</sup> 25. And he did not know her until she had brought forth her first born son. And he called his name Jesus.

The last line calls for comment. In the first place we read "he did not know her until." Now to the Jews this did not suggest that he knew her later. It merely states a fact, what was true up to the time of the birth of Christ. It says nothing of what took place later. Thus in Psalm 109,<sup>52</sup> verse 1, we read "The Lord said to my Lord,<sup>53</sup> sit thou at my right hand; until I make thy enemies thy footstool." This does not mean that the Messiah must take a lower place after that event.<sup>54</sup>

A second point is the expression "her first born." Many non-Catholics have maintained that this word indicates that Mary had other children later. Catholics, on the other hand, have always

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<sup>50</sup>Jesus is the Greek name. The angel of course spoke Aramaic, the native tongue of Mary. The Aramaic for Jesus is Jeshua, which means "the Lord is salvation." The name, the angel explains, is apposite, for its bearer will save His people from their sins.

<sup>51</sup>This was the second ceremony. It would begin with a wedding procession, in which the bridegroom and his friends would go to the residence of the bride and bring her to her new home. If the procession were at night there would be torches or lamps. This is the ceremony described in the parable of the wise and foolish virgins (Matt. 25, 1-14).

<sup>52</sup>Or Psalm 110, as found in Hebrew and Protestant editions.

<sup>53</sup>To the Messiah; the psalmist here applies to Him the name of the Supreme Being. It is an indication of the divinity of the Messiah, though the Jews did not recognize it as such. Our Lord referred to this verse (Matt. 22, 42 foll.).

<sup>54</sup>Other examples of the fact that when the Jews say that such an event did or did not take place *until*, they did not assert or even hint what would take place later are Gen. 8, 7; Psalm 71, 7; 1 Cor. 15, 25.

contended that the term merely means that no children were born before, that a mother would not have to wait until the arrival of a second child before she could call the former one her first born. In support of this they point to the appellation given Mary from earliest Christian times, the Ever Virgin. This Catholic position has been powerfully strengthened by a fairly recent discovery. In an ancient Jewish cemetery at Tell el Yehoudieh, we read on a stone

behold the tomb of Arsinoe, oh you who pass by. Weep while considering how she was unhappy, unfortunate, crushed by destiny. For while still young, I lost my mother. And when the flower of youth prepared me for marriage, my father Pha-beiti gave me a husband. But in the travails of the birth of my first born,<sup>55</sup> destiny conducted me to the term of life. Truly, the span of time which I received as my share was short, but I had a greater favor: a radiant beauty of soul. The tomb conceals in its bosom, my body, raised in purity, but my soul has gone toward the saints. The year 25, the second day of the month Mechir.

This means in all probability the year twenty-five of the reign of Augustus, in other words, the year 4 B.C., very close to the time of the birth of Christ.<sup>56</sup>

Therefore it is evident that a Jewish mother who had only one child, could call it her first born.

Against the ascetical or contemplative life, Dr. Brunner has three objections, (1) "it betrays a secret belief in self-redemption,"<sup>57</sup> it can flourish only where belief in the Creation recedes,<sup>58</sup> and finally, it is incompatible with the doctrine of justification by faith.<sup>59</sup>

The third point need not detain us here. It has been shown that

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<sup>55</sup>The inscription is in Greek, and the word is the very term used by St. Matthew.

<sup>56</sup>For a full account of this remarkable finding see J. B. Frey in *Biblica* 11 (1930), pp. 373-391.

<sup>57</sup>D I p. 589.

<sup>58</sup>*Ibid.*, p. 603.

<sup>59</sup>*Ibid.*, p. 309.

the doctrine of justification by faith alone not only has no basis in Holy Writ, but is at variance with its teachings.<sup>60</sup>

Contemplatives are the last persons on earth to cherish any illusions of self-redemption. They are members of the Catholic Church. Now this Church centuries ago condemned the Pelagian heresy which maintained that very doctrine.<sup>61</sup> The writings of contemplatives breathe a distrust of self, an utter confidence in Christ. One citation from St. Theresa of the Child Jesus will suffice. She writes, "the most important point is to be willing to remain poor and helpless. There lies the difficulty. Let us love our littleness, let us be content to be without sensible joy. Then we shall be truly poor in spirit, and *Jesus will come to seek us*, however far off we may be, and *he will transform us* into flames of love."<sup>62</sup> (Italics mine.)

That any one should hold that the contemplative life and belief in creation are incompatible would seem impossible. Yet this is Dr. Brunner's view. Now the doctor does not approve of the Catholic Church, but one thing he would admit concerning it, i.e., it imposes its beliefs on its members. It claims to have the authority to do so, and this right is freely admitted by its adherents.

Now both priests and laity recite the Apostles' Creed which begins, "I believe in God the Father Almighty, the Creator of heaven and earth." The profession of faith drawn up at the first ecumenical<sup>63</sup> Council, that of Nicaea, states "I believe in one God the Father Almighty, the maker of heaven and earth, of all visible and invisible things." This same doctrine is embodied in the profession of faith imposed by Pope Leo IX (ann. 1049-1054), and in the profession of faith drawn up to be signed by the Waldenses. This dogma is solemnly declared by the Fourth Lateran Council, the Council of Lyons, and the Councils of Florence, Trent and Vatican.

<sup>60</sup>Chapter 12.

<sup>61</sup>On the Pelagian heresy, see J. Pohle in *The Catholic Encyclopedia*, 11, pp. 604-609.

<sup>62</sup>Blanche Morteveille, *The Rose Unpetaled*, Milwaukee, 1945, p. 186.

<sup>63</sup>This word, from the Greek *oikoumenos*, the inhabited world, means universal or world-wide.



Moreover the Catholic Church imposes the obligation of making a profession of faith, which includes a belief in the doctrine of creation, on all who are to vote in an ecumenical or regional council, on all promoted to the office of cardinal, bishop, canon, diocesan consultor, pastor, professor of theology, canon law or philosophy in seminaries. This same duty is incumbent on all those promoted to the order of subdiaconate.<sup>64</sup>

In nearly every Mass there is a Credo. This is the creed drawn up by the First Council of Constantinople, based on the previous creed of Nicaea. Here we are referring to the Mass as said in the Latin Church. But there are many bodies in union with Rome, who celebrate Mass in languages other than Latin and with different ceremonies. In all, there are nineteen rites in union with Rome. The Byzantine-Slavonic liturgy which has 5,200,000 followers in Europe,<sup>65</sup> contains the Nicene Creed in its celebration of the Mass. Moreover, in the Preface we find the words, "Thou didst bring us from nothing into being." Here we have the strict philosophical definition of creation.

A very interesting rite is the Chaldean. It is celebrated in Aramaic, the language employed by Our Lord. At the consecration, therefore, in all probability the very words used by Our Lord are spoken. In Mass in this rite, before the Sanctus, the celebrant prays as follows: "the adorable and blessed name of Thy august Trinity, Father, Son and Holy Ghost, thou hast created the world and all that it contains."<sup>66</sup>

<sup>64</sup>Code of Canon Law, No. 1406.

<sup>65</sup>There were 5,200,000 of this rite in union with Rome in 1941. C. J. Potocek, *Saints Cyril and Methodius*, New York, 1941 p. 109. Most of these, however, are now in the territory of Russia or of Russian satellites, and harsh measures are resorted to in an attempt to make them apostatize. Of this rite in the United States there are two dioceses, embracing nearly 600,000 adherents.

<sup>66</sup>D. Dahane, *Liturgy of the Holy Mass According to the Chaldean Rite*, Chicago, 1939, p. 68. This liturgy is also called Syro-Chaldean or East Syrian. In the Near East there are about 75,000 belonging to this rite. They are under the jurisdiction of the Catholicos of Babylon, who resides in Mosul. In Chicago we find a community of about 5,000. But by far the largest group which worships according to this liturgy, are the Mala-



This disposes of Dr. Brunner's objections, but as he seems to be in ignorance of the *raison d'être* of the contemplative life, we shall devote a few sentences to that subject. The men and women of the cloister devote their lives exclusively to their own salvation and to prayer for others. The Carmelite Sisters, for example, pray especially for priests. Religious, therefore, furnish to others a striking example of the truth that each man, woman and child is upon this earth for one principal purpose, i.e., his or her own salvation.

Moreover, God in the Old Testament has revealed to us that the prayers, and even the good lives of his faithful servants draw down his mercy on others. Thus God said to Eliphaz:

Take unto you therefore seven oxen and seven rams, and go to my servant Job, and offer for yourselves a holocaust: and my servant Job shall pray for you; his face I will accept that folly be not imputed to you: for you have not spoken right things before me, as my servant Job hath.<sup>67</sup>

A most beautiful example of the willingness of God to spare the guilty because of the just is found in Genesis 18. Abraham intercedes for the incestuous city of Sodom.

23. And drawing nigh he said: Wilt thou destroy the just with the wicked? 24. If there be fifty just men in the city, shall they perish withal? And wilt thou not spare *the place* for the sake of the fifty just, if they be within? 25. Far be it from thee to do this thing, and to slay the just with the wicked, and for the just to be in like case as the wicked, this is not beseeming thee: thou who judgest all the earth, wilt not make this judgment. 26. And the Lord said to him: If I find in Sodom fifty just within the city, I will spare *the whole place* for their sake. 27. And Abraham answered and said: Seeing that I have once begun, I will speak to my Lord, whereas I am dust and ashes. 28. What if there be five less than fifty just persons? Wilt thou for five and forty destroy the whole city? And he

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barese of Southwest India. They number 500,000. Their bishops, however, are not under the Catholicos of Babylon, but directly under the Holy See. On Chaldean rite see Donald Attwater, *The Catholic Eastern Churches*, Milwaukee, 1935, pp. 227-249.

<sup>67</sup>Job 42, 8.

said, I will not destroy it, if I find five and forty. 29. And again he said to him: But if forty be found there what wilt Thou do? He said: I will not destroy it for the sake of forty. 30. Lord, saith he, be not angry, I beseech thee, if I speak. What if thirty shall be found there? He answered: I will not do it, if I find thirty there. 31. Seeing, saith he, I have once begun, I will speak to my Lord. What if twenty be found there? He said: I will not destroy it for the sake of twenty. 32. I beseech thee, saith he, be not angry, Lord, if I speak yet once more: What if ten should be found there? And He said: I will not destroy it for the sake of ten.

St. Paul prayed frequently for his converts, and asked them to intercede to God in his behalf.<sup>68</sup>

And finally the Jesuits teach that the end sometimes justifies the means, *if this dictum is properly understood*. The true significance of this phrase can be found in Jesuit text books of moral theology, *and in the context*. It is unfair and unscholarly to cite a disputed phrase out of its context. Jesuits hold that some actions in themselves, as murder and lying, are evil. Such actions can *never* be justified by the end. But other acts they call indifferent or neutral, as walking. An act of this type may be either good or bad, depending on the circumstances and the end in view. Thus walking to church is good. The end justifies the means. Singing may be an act of virtue or of vice. If one sings to honor God or to help a worthy charity, the act becomes good. The end justifies the means.

Now I have been unable to find Busenbaum's *Medulla Theologiae Moralis*, the edition of 1719. Busenbaum went through many editions. It is a standard work, and we freely confess that it is entirely orthodox from the Jesuit point of view. But we can give the testimony of a Jesuit text book on moral theology widely used in this country, Sabetti-Barrett, *Compendium Theologiae Moralis*. In it can be found the doctrine as expounded above.<sup>69</sup> A work by an American Jesuit and used in many colleges and universities is *Moral Guidance* by E. F. Healy.

<sup>68</sup>For example Rom. 15, 30.

<sup>69</sup>A. Sabetti-T. Barrett, *Compendium Theologiae Moralis* (ed. 31), New York, 1926, p. 28.

He writes, "one is never justified in performing an evil action (i.e., in sinning), even in order that good may result from it." The author then proceeds to illustrate this principle by several examples.<sup>70</sup> On this subject of the relation of end and means the Jesuits hold no different position than that of other Catholics.<sup>71</sup>

But the most convincing refutation to the calumny that the Jesuits teach that a good end justifies evil means was furnished in Germany. It is strange that Dr. Brunner never heard of it. It happened long after 1719. In fact, it was in 1892. In that year Fr. von Hoensbroech left the Society and published two works, *Fourteen Years a Jesuit* and the *Jesuit Order*. Now he was in a position to know what was taught by the Jesuits. Seeking to obtain a reward of 2,000 florins offered to any one who could prove the charge that Jesuits teach that a good end justifies evil means, he instituted a suit in court. He lost this suit in the court of first instance. Not discouraged, he appealed to the higher tribunal. Here again he met with failure.<sup>72</sup>

I had hoped that Dr. Brunner, a devout believer in the divinity of Christ and a man of true Apostolic zeal, as a result of deeper study of Holy Scripture, might modify some of his opinions, and become a strong bulwark against the rising tide of unbelief and skepticism. However, his last work, *Revelation and Reason*<sup>73</sup> dashes this hope to the ground.<sup>74</sup>

<sup>70</sup>E. F. Healy, *Moral Guidance*, Chicago, 1943, pp. 24 fol. This passage should be read in its entirety. Cf. also J. F. Sullivan, *General Ethics*, Worcester, 1931, pp. 15, 103.

<sup>71</sup>See for instance B. L. Conway, *The Question Box* (2nd ed.), New York, 1929, pp. 434 fol.

<sup>72</sup>M. Harney, *The Jesuits in History*, New York, 1941, pp. 388 fol. If one wishes to see an exhaustive study of this problem, see George Goyau, *Dictionnaire Apologétique de la Foi Catholique*, 2, 9-18. See also *America* 79 (1948), p. 344.

<sup>73</sup>Translated by Olive Wyon, Philadelphia, 1947.

<sup>74</sup>An excellent criticism of this last work by J. J. Healy is found in *Theological Studies*, 8 (1947), pp. 332-337.

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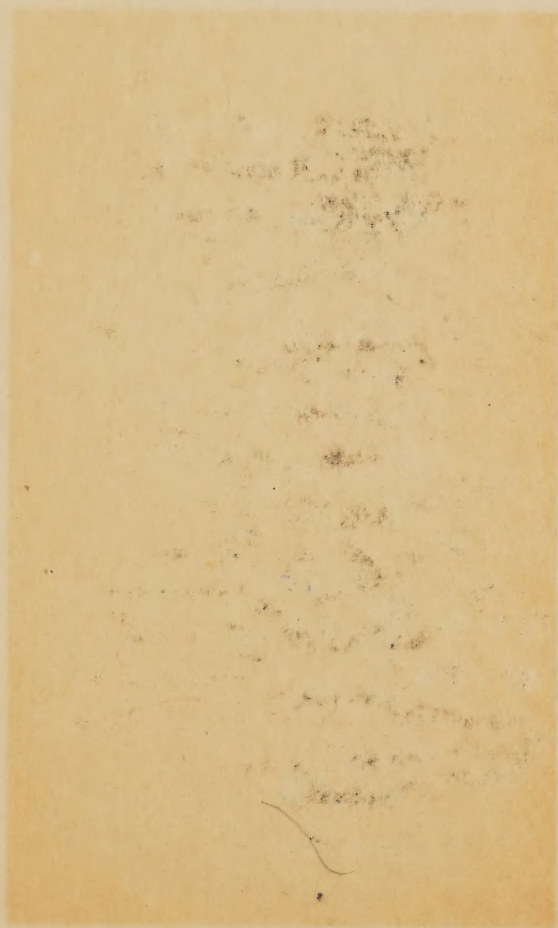






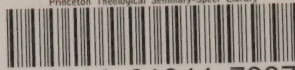
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